GREENWOODS WORKES

Contained in

SEVEN SEVERALL TRACTATES.

1	Of the	*Day of Judgement.*
2		*Lords Prayer.*
3		*Race to Saluation.*
4		*Torment of Tophet.*
5		*Birth of Christ.*
6		*Baptisme of Christ.*
7		*Jaylers Jayle-deliuerie.*

Newly corrected and amended by the Author.

The twelfth Impression.

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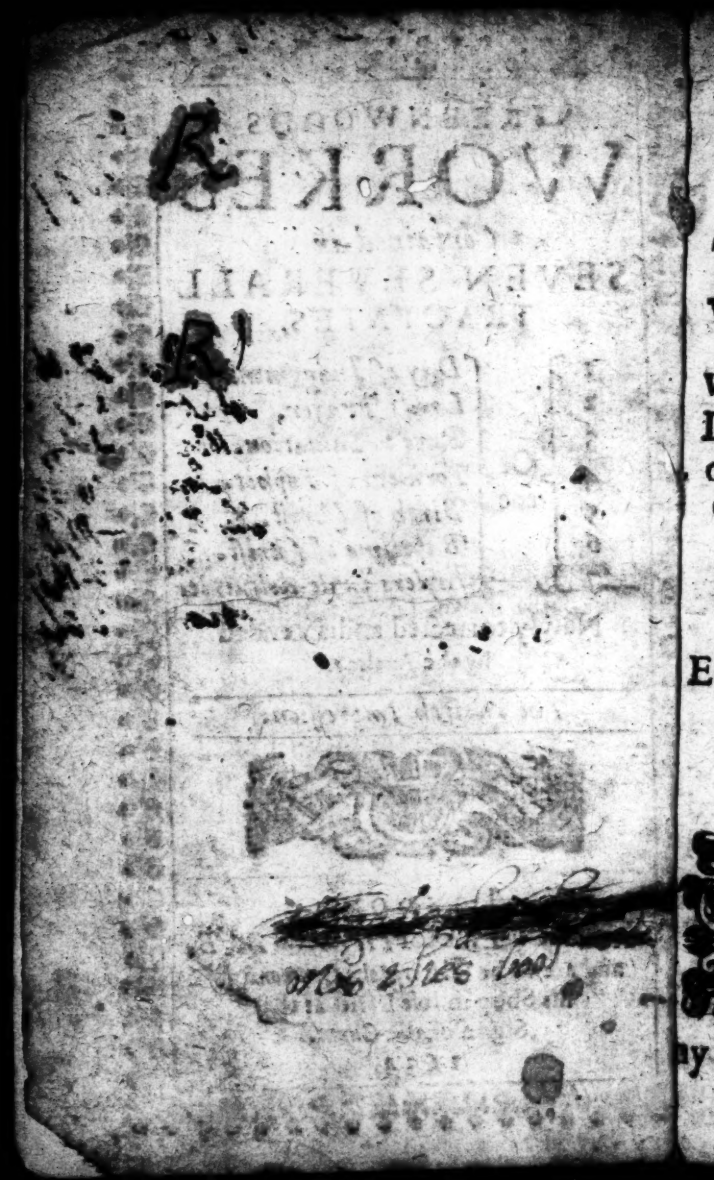

TO

THE RIGHT

Worshipfull and my very good Friends, Sir LESTRAVNGE MORDAVNT of *Massingham* Hall, in the Countie of *Norfolke*, Knight Baronet: *And to the Vertuous* Lady, the Lady FRANCES MORDAVNT, his loving Bedfellow.

Eternall wel-fare, and euer-*lasting happinesse, in Christ Iesus our Lord and Saviour.*

BEING earnestly requested, and often entreated (Right Worshipfull) by many of my good friends, to put

in print this small Treatise of the Generall Day of Doome, which I lately preached, and in publike place deliuered: I haue (being ouercome with their perswasions) condescended to their earnest demand, although very vnapt, and exceedingly vnworthy, for the penning of so worthie a matter.

Wherefore, I haue made choise (crauing pardon for my presumption herein) of your well-disposed Worships at this time (being the *Alpha* of my tender and slender endeuours) to sound in your sacred eares this last and generall Trumpe, and to dedicate to your Worships the same, both in regard of the demonstration of my true, vnfained, and lasting thankfulnesse to your benigne

benigne Worſhips (for, ſaith *Seneca, Beneficium hominem gratum ſemper delectat, ingratum ſemel: id eſt*, A thankefull man will alwayes remember a benefit, but an vnthankefull perſon will ſoone forget it) for your extraordinarie kindneſſe beſtowed vpon me, *Abſque vllo commerito*, without any deſert in the World: as alſo in regard of the great affection, good deuotion, and thrice-welcome entertainment you beare to Diuine and Spirituall Tractats, which appertaine to the euerlaſting bliſſe of the Soule; accounting them bleſſed, which bring glad tidings of ſaluation. I deſire therefore (*idque more humillimo*, in moſt ſubmiſſiue manner) this one thing at your Worſhips hands, that you would (par-

doning my boldnesse) vouchsafe *æqui bonique consulere*, to take in good worth this simple and slender gift. Which thing if your Worships shal vouchsafe to doe, it shall not onely be an incouragement to my future proceedings, but also it shall be *Vinculum indissolubile*, an inuincible Bond to tye mee in all dutie, and in all loue to your Worships; *Dum memor ipse mei, dum spiritus hos regit artus*, so long as life shall last.

Thus humbly taking my leaue of your good Worships (nothing doubting of the goodnesse of your natures, in the acceptance of these my first presented fruits) I commit you, with yours, to the safe protection of the Almightie; alwaies begging before the Throne of his most glori-

ous

ous Maieſtie, that hee would in this life, infuſe his holy Spirit, with all his Graces, into your hearts abundantly; and in the World to come, crowne you with the Crowne of Immortall Glory: And that for Chriſt Ieſus his ſake, our Lord and onely SAVIOVR, *Amen.*

From Hempſted in Eſſex, *Ian.* 10. 1618.

Your Worſhips in all dutie,

for euer to command:

HENRY GREENVVOOD.

To the Reader.

GEntle Reader, if in these following Tractates the Quotations of Latine, and other Tongues, doe offend thee; let them be vnto thee as Countrey Stiles, stepping ouer them, thou loseſt not thy way by them, for their Expoſitions follow them.

A TREATISE OF the Great and Generall *Day of Iudgement.*

Neceſſary for euery Chriſtian that wiſheth good ſucceſſe to his Soule, at that great and terrible Day.

MATTH. 12. 36.

But I ſay vnto you, that of euery idle word that men ſhall ſpeake, they ſhall giue an account thereof at the day of Iudgement.

MAn, in regard of the corruption of his nature through the Fall of his great Grand-father *Adam*, (who was the ſoile of Man-kinde, the Parent of ſinne, and the Author of death to all his poſterity, ſo vs many as the

were all in *lumbis Adami*, in his loines) as hee is subiect to all sinnes whatsoeuer, so is hee specially addicted to the sinne of security and carelesnesse. Therefore as *Adam* sleeping securely in his trangression, and hiding himselfe from the presence of the Lord, behind the bush, had great need of that watch-Bell from God (to rouze him from the sleep of sin, and call him againe vnto God) Adam, *vbi es?* *Adam* where art thou? So as necessary for euery sinnefull Adamite (to raise him from the sleepe of sinne wherein hee was borne) is this notable *Memento*, this worthy rehearsall of the great and terrible day of doome: But I say vnto you, &c. Which words of our Sauiour Christ spoken to the Scribes and Pharises (who would not beleeue that hee wrought these miracles, by the powerfull Spirit of God; but slanderously and contumeliously told him to his face: that hee did cast out Deuils through Beelzebubs name) are as much in effect, as if he

Gen. 3. 9.

had

had said on this manner: If account must bee rendred at the day of Iudgement, of euery idle word that men shall speake, then much more of blasphemous words: But I say unto you, that of euery idle word that men shall speake, they shall give account thereof at the generall Day of Iudgement: Ergo: much more of blasphemous words as yours are, in saying that I cast out Deuils through the name of Beelzebub.

So that these words of our Sauiour are nothing else, but a true proposition and sound argument alone, *a minore ad majus*, whereby Christ doth proue the greatnesse of punishment that should befall the blasphemous Pharises, in regard of the greatnesse of their sinne.

In which position of Scripture, foure things necessarily must bee considered.

1 The persons that must giue an account: who they be.

2 Of what things these persons must giue an account.

3 To whom this account must be given.

4 When this account must be given.

The first Part.

1 The persons that must give an account, they are expressed in this Text in generall, to be men: That men shall speake. Men, yea all men must give an account, as wee may reade in the Epistle of Saint *Paul* to the *Corinthians*: We must all appeare before the Tribunall Seat of Christ, that every man may receive according to his workes. All men, none excepted, of every Age, of every Sex, and of every Nation, rich and poore, Princes and common people, noble and ignoble, all that have been from the beginning of the World, and shall be to the end of the same, shall appeare before Christs Judgement Seat, and give an account every one for himselfe to God: For, Heb. 9. 27. is appointed vnto men once to die, and after that commeth Judgement. As it is therefore most sure, that all men must die, so is it as sure that all men must come to Judgement.

2 Cor. 5. 10.

This

This is the seuenth Article of our Faith, to beleeue, that Christ shall come from Heauen to iudge the quick and the dead: by the dead, all those are to be vnderstood, that shall be found dead at the second comming of Christ; by the quicke, all those are to be vnderstood, that shall be found liuing at his second comming. *Augustine* in his Enchiridion to *Laurentius*, Chap. 55. saith, that this Article may be expounded two wayes: either by the dead (saith he) may be meant those that shall be found corporally dead: and by the quick, those that shall be found corporally liuing at Christs comming; or (saith he) by the dead may be meant, those that be dead in sinne. According to that in the Gospel of Saint *Matthew*: Let the dead burie their dead. And by the quicke, those that be dead to sinne, and liuing to faith; according to that of the Prophet *Habacuck*: The iust shall liue by faith. But this exposition is not agreeable to the simplicitie of the Creed: yet notwithstanding, true it is, that both the quick and

Article 7.

Augustine.

Mat. 8. 22.

Hab. 2. 4.

and the wicked shall come to Judge-
ment: for by the power of Christ,
all men shall be rayſed vp. The holy
Matth. 24. Angels, with the great ſound of a
31. Trumpet, ſhall be ſent forth into all
the World, and they ſhall gather to-
gether the Elect, from the foure quar-
ters of the Earth, from one end of the
Heauen to the other: Then ſhall
Matth. 13 Chriſt ſeparate the Elect from the
40. Reprobates, the Wheat from the
Tares, the Corne from the Chaffe,
the Lambes from the Goats, the Iuſt
from the Vniuſt.

So that you ſee, that the godly
and the wicked, yea all men what-
ſoeuer ſhall appeare before Chriſts
Tribunall Seat, and giue an ac-
count of themſelues, and for them-
ſelues to the terrible Iudge.

Obiect. *Obiect.* Some, not withſtanding,
may obiect againſt this Doctrine
Ioh. 3. 18. deliuered, and ſay as it is in *Iohn*;
That he that beleeueth in Chriſt, ſhall
not be iudged, or ſhall not come into
iudgement: and ſo by conſequence,
all men ſhall not be iudged.

Anſw. *Anſw.* To which I anſwer, that

Iudge-

Iudgement in that place of *Iohn*, is in many other places of sacred Scriptures, is taken for condemnation: in which sense true it is, that he that beleeueth in Christ Iesus, he that is ingrafted into Christ by a liue and liuely faith, he that is flesh of his flesh, and bone of his bone; one with Christ, and Christ with him, by the spirituall coniunction of the Church with Christ, this party shall not come into Iudgement; *scil. condemnationis*, that is, of condemnation; in Iudgement he shall not be confounded, condemned, or ouerthrowne: but he shall come *in iudicium absolutionis*; that is, into the Iudgement of absolution: In Iudgement he shall stand out, hauing on the white Robe of Christs righteousnesse, and being couered with the Wedding Garment of Regeneration. The truth of which Doctrine, the Preacher affirmeth, saying: God will iudge the Iust and the Vniust; the Iust vnto saluation, and the Vniust to damnation. Seeing then that all must be brought to

Eccl. 3. 17.

Iudge-

Iudgement, let no man thinke with himselfe, that it may be possible for him to escape this dreadfull Day: Whither shall he flye from the presence of the Lord? If he ascendeth vp to Heauen, God is there; if he goe downe to Hell, God is there also; if he take the wings of the morning, and flye to the vttermost parts of the Sea, God will finde him out there also. For God is euery where: He is in Heauen, by his Glory; He is vpon the Earth, by his Mercie; He is in Hell by his Iustice: God is *vbique & nusquam*; He is euery where, by his Power and Wisedome; but no where, in respect of circumscription of place, being a Spirit. In earthly and terrestriall Courts, a man may haue his Proctor: but then we must (*volentes, nolentes*, whether wee will or no) personally appeare and plead for our selues.

Psal. 139. 7, 8, 9.

In terrestriall Courts, Bribes many times blinde the eyes of the wise; and for a little greasing the fist of the Magistrate, many times great faults, nay (by your leaue)

great

great and scandalous Crimes may be winked at: But at this great Court of Heauen, the Iudge will not be partiall to any; For God hath no respect of persons: He will execute iust iudgement vpon all men, as the Psalmographer speaketh: With righteousnesse will he iudge the World, and the people with equitie. Rom. 2. 11. Psal. 58. 11.

Bribes, Friends, Intreaties, Bowings, Cries, Lamentations, nothing will then preuaile, but a pure heart, and a spirit vpright; yea, the damned in Hell confesse the same: *Quid profuit nobis superbia? quid diuitiarum copia?* What hath Pride profited vs? or what hath the pompe of Riches done vs good? Alas, these cannot saue our soules.

Let the Atheist therefore mocke God neuer so blasphemously, let the Sadduce bragge of no Resurrection, no Angel, no Spirit, neuer so Schismatically; let the Epicure sing that cursed Epitaph of *Sardanapalus* neuer so beastly, *Ede, bibe, lude, charum præsentibus exple Deliciis animum, post mortem nulla voluptas:*

Eat,

Eat, drinke, play, be merry, liue in all kinde of pleasure, for after death there is no pleasure.

Yet notwithstanding, let all these miserable wretches know, that there will come a Day, and that a dismall Day, wherein they shall giue an account of euery idle word.

Alas! lamentable World, that men should thus murther their dearest Darlings, I meane their Soules, which Christ hath bought so dears: That men should with *Esau*, sell their Birth-right, and the heritage of Heauen, for a Messe of Pottage of worldly pleasure: That men should delight in wallowing (with the Sow) in the mire of sinne, and (with the Dogge) in swallowing the vomit of iniquitie; and so purchase to their Soules and Bodies euerlasting torment, in the Lake vnquenchable: whereas they should aboue all things seeke the Kingdome of God and the righteousnesse there of, that they might haue Heauenly Mansions, at the great Day of Account.

2 Pet. 2. 22.

Let

Let euery Christian therefore bewaile the great wickednesse of this world, and lament the foule iniquity of these daies, lest it be said of vs, as of the careleſſe and graceleſſe Christian: *Cadit Asina, & est qui subleuet; periit anima, & non est qui recogitat*: If an Asse falleth vnder his burthen, there bee some that will diligently helpe it vp againe: but if a Soule perish, no man regardeth it.

Men are like the Horse, Asse and Mule, that haue no vnderstanding, the more is the good Mans griefe: Dauid his eyes gushed out into riuers of water, because men kept not Gods Law. Psal. 119. 137.

The Prophet *Ieremy* cryeth out on this manner: Ah, my belly, my belly, I am pained euen at the heart, I cannot be quiet, because my people is a foolish people, they are wise to doe euill; but to doe well, they haue no knowledge. Ier. 4 19. 22.

That godly Matron Monica S. Augustines Mother, wept sadly, and prayed for her sonnes conuersi- Monica.

on;

on; for he was before his conuer-
on a Manichee.

So likewise it is the duty of e-
uery Christian to desire the conuer-
sion of their Brethren, and to be-
waile their wretched estates.

Some neuer more, than in thes-
our dayes of the Gospell aboundeth
the greatest part of the world are
Satanists, Deuils in conuersation
worshippers of that vgly beast, Tha-

Apo. 13 14. hath seuen heads and tenne hornes
whose badge is, blasphemie: of th-

Eph. 2. 2. damned Serpent, the Prince of th-
Aire, the grand enemy of Mankinde

1 Pet. 5. 8. that goeth vp and downe like a roa-
ring Lion, seeking whom he may de-
uoure. Yea, Saint *Iohn* saith, That

1 Ioh 2. 16. Whatsoeuer is in the world, is eyther
the concupiscence of the flesh, or the
concupiscence of the eye, or the pride
of life, *Hæc tria, pro trino numine*
mundus habet: This is the Trinity
which the world doth worship: In-
stead of God the Father, God the
Sonne, & God the Holy Ghost; the
world doth worship the Deuill, the
world and the flesh: the concupi-
scence

cence of the Flesh, that is Carnall Luxurie; the concupiscence of the Eye, that is Worldly Couetousnesse; and the Pride of Life, that is Hellish and Deuillish ambition.

The Way to Hell, is a broad and wide Way, and whole multitudes walke in the same, but few there be that can finde out the narrow Way of amendment of life. The Heathen man could say this: *Plurima pessima*, The most are the worst; *Pretiosa non sunt numerosa*, Good men are odde men. Waspes and Hornets swarme, but few painfull Bees are to be found, that treasure vp the Honey of good workes in the Hiue of their hearts, and come laden home with the same; as *Virgil* writeth of the Bees: *At fessa multa referunt se nocte minores, crura thymo plena.* Aristotle.

No maruaile therefore, if *Dauid* cryed out to the Lord for helpe in his dayes, saying: Helpe Lord, helpe, for good and godly men decay. The World therefore may be compared to the Earth. Psal. 12. 1

Like

Compar. Aske the Earth, and it will t
thee, that it doth affoord much matt
for base Weeds, but very little stuf
for Gold: Aske the Gardiner, a
he will tell thee, that he hath mo
Nettles than Roses, more tares
than Flowers, more Brambl
Note. than Vines: yea, aske thine o
Conscience, and it will tell th
that there is *Magna plenitudo hom
num, sed magna solitudo bonorum*;
est, There is a great plentie of me
but there is a great scarcitie of goo
men. A good man is a Phenix, h
is *Rara avis in terris, nigroque s
Juuen. millima Cygno*; A rare Bird, a blac
Swanne. We have many coueto
Churles, that will (with the Fool
in the Gospell) commend the
Soules to *Plutus*, that was calle
of the Heathen, *Deus diuitiarum*
The God of Riches; but more fit
he is *Daemon diuitiarum*, The De
of Riches: and thinke themselu
safe, when they have spoken peace
Luk.12.19. their Soules on this manner: S
take thy rest, for thou hast good
vp for many dayes; making the
Ther

theft their Heauen, and their Pictures their God. Wee haue many *Achabs*, Tyrannicall Extortioners, deuourers of their brethren, eating them vp like Bread. Many Adulterers; as appeareth by the great number of Bastards in this Realme. Many rebellious Traytors, and Antichristian Conspirators; as did appeare by the Gun-powder Treason. Many conceited *Herods*, many proud *Nebuchadnezzars*, and many vaineglorious *Iezabels*: many Sweareres, Forswearers, Drunkards, Mock-Gods: Many we haue (in a word) damned Hell-hounds, cursed Caytiffes, and most miserable Miscreants.

How little doe these lamentable wretches thinke of the Day of Account? How little doe they imagine of that woefull Sentence, Goe from me ye cursed, &c? The Lord grant to all men (one with another) his grace, that they may haue this Scripture alway sounding in their eares: Of euery idle word that men shall speake, they shall giue

an

an account thereof at the Day of Iudgement.

The consideration of this last Day made *Ierome* afraid to offend: Whether I eat, or drinke, (saith hee) or whatsoeuer I doe else, me thinkes I heare this saying sounding in mine eares; Arise ye dead, and come to Iudgement. The which when I consider, it makes me quake and shake, and not dare to commit sinne, which otherwise I should haue committed.

Ierom.

O that men would remember their end! then they should neuer offend: O that men would alwayes set before their eyes the *quatuor nouissima*; the Day of Death, the Day of Iudgement, the Ioyes of Heauen, and the Torments of Hell! then would not men liue so loosely, but they would with all diligence worke out their Saluation with feare and trembling: The which care of godlinesse, the Lord grant to all men.

Thus much shall suffice for this first part of this Scripture: namely,

for

the parties that shall giue an ac-
ount, who they be: namely, all men
whatsoeuer. But I say vnto you, that
every idle word that men shall
speake, they &c.

2 Of what things we must giue an
account.

There must an account be made The se-
of many, yea of things innumerable, cond Part.
but especially of these foure:

1 Of the thoughts of our hearts, Wisd. 1. 9.
according to that of *Salomon*: There
shall inquisition bee made for the
thoughts of the vngodly, there shall
not a wicked thought passe in iudge-
ment.

If *Adam* had committed but one
disobedient thought in heart against
(might ie God, with full consent
of will to haue performed the same,
and though hee had not actually bro-
ken Gods Commandement: it
was necessarie that the second *A-*
dam (who is the Raiser of our Ru-
ines, the Ransome of our Offences,
and the Restorer of Life) should
come and suffer the Torments of
Hell (as he did) as else he, with

Adam, had gone the high-way t
eternall miserie.

No marvell therefore, if our S
uiour Christ accounted him an A
dulterer that lusted after a woma
Mat. 5.28. saying: Whosoeuer looketh on
woman to lust after her, hath com
mitted Adulterie alreadie in his hear
It is the malicious nature of t
Bernard. Deuill (as saith *Bernard*) to inti
men to mischiefe. *Dæmonum est ma*
suggerere, nostrum est non consentir
It is the propertie of the Deuill to i
tice and to suggest men to euill, a
it is our parts not to consent to his i
ticements, but to resist them ma
fully, according to that of Pete
1 Pet. 5.9. Whom resist yee stedfast in fait
The Deuill outwardly by t
World, and inwardly by the c
ruption of Nature, doth daily allu
vs to sinne. Now if wee consent
those his wicked motions (wheth
wee performe them outwardly
act, or no) before God wee h
committed the sinne; according
1 Ioh. 3.15. that of *Iohn*; Hee that hateth
brother, is a man-slayer: because
w

will, in wish, and in desire, he hath already done him, although he doth not bring it into outward act, either for feare of the Law of man, in that case, or for want of lust and fit opportunitie for the effecting thereof. Yea, the sinne of thought, the sinne conceiued in the heart of man, is not onely a sinne, but it is the root and beginning of all sinnes whatsoeuer. For it is not that which goeth into man, that defileth him, but that which commeth out of him; that is, that which proceedeth from the heart of man. Mat. 15. 18

The Deuill first suggesteth: after suggestion, commeth cogitation; after cogitation followeth affection; after affection, followeth delectation; after delectation, followeth consent; (now is the sinne of thought fully committed) after consent, followeth operation; after operation, followeth custome; after custome, followeth desperation; after desperation followeth defending of sinnes committed; after defending of sinnes committed, followeth vaunting, boa- The Ladder of sin.

sting, and glorying in sinne; which is next to damnation it selfe: Thus the Heart is the fountaine, from whence springeth all sinne whatsoeuer.

Yet, haue wee not many wicked ones in this World, that thinke the sinne of heart to be no sinne at all; or else but a small sinne, that shall neuer be brought in question at the Day of Account? But let all these know, that, as of euery idle word, so of euery wicked and sinfull thought conceiued and nourished within the heart of man, hath full consent to the performance of the same, (for there is no sinne that can be committed without consent had) men, yea all men must giue an account.

I giue all men therefore (to the good of their soules) this good counsell of *Salomon*; Keepe thine heart with all diligence, for there-out commeth life: If thou keepest it not diligently and warily, there-out will proceed death; I meane sinne, whose wages is death. The heart is a Mill, alwaies grinding either good Corne

Prou.4.23.

Rom.6.23.

or

or bad, either good thoughts or bad, therefore keepe it diligently for thy soules sake: let it meditate in the Law of God day and night, abandon all wicked motions, that at the Day of Iudgement thou mayest be pure Bread and fine Manchet for the Bread of Life, CHRIST IESVS his Table in Heauen. The LORD grant this to me the Writer, thee the Reader, and to euery Hearer of it.

2 Wee must giue an account of our words.

Of euery idle word that men shall speake, &c. Word.

Diuers of the learned Writers haue diuerslie commented of this idle word, what it should be: one, affirming one thing; another, another thing. Therefore I will (in a word) set downe the opinions of some of them, not incongruent, neyther disagreeable to the holy Scripture.

Gregorie saith, that *Verbum otiosum est, quod iustu necessitate, & pia vtilitate caret*: That is (saith hee) Gregor.

an idle word, which is spoken, either without iust necessitie, or godly profit.

Ierome. *Ierome* saith, that *Verbum otiosum est, quod sine utilitate loquentis vel audientis profertur*: That is (saith he) an idle word, which is spoken either without edification of the Hearer or Speaker.

Basil. *Basil*, *Omne verbum quod non conducit ad propositam utilitatem, vanum est & otiosum*: that is, Every word, which belongeth not to an intended profit, is a vaine and an idle word.

Calvin. Master *Iohn Calvin* saith, that *Sermo otiosus pro inutili sumitur, qui nihil adificationis vel fructus affert: id est*, An idle word is taken for a word unprofitable, for a word that bringeth with it no fruitfull edification. So that from these descriptions of holy men, I doe describe an idle word on this manner: *Verbum otiosum est, quod ad bonam rem non pertinet; quod non fuit ad gloriam Dei vivente; quod inutile est & infructiferum; quod nec loquentem nec audientem*

audientem ædificat: id est, An idle word is that which doth not appertaine to a proposed profit; which tendeth not to the glory of the euerliuing God; which is vnprofitable and vnfruitfull; which edifieth neyther the Hearer, nor the Speaker.

If then (good Brethren in Christ Iesus) so great account must be giuen of euery idle, vaine, and fruitlesse word; what account (thinke ye) shall be giuen for Swearing, Cursing, Banning, and Blaspheming? What account shall the Swearer giue, that hath not one word in his mouth but it is guarded with an execrable Oath? How common (alas) this sinne of Swearing is, who knoweth not? for the small Infants and tender Children in our Streetes haue cursed Oathes *ad unguem*, at their fingers end; yea, at their tongues end too. What account shall the Cursing and Banning tongue giue, that Cruelly, Disdainefully, and Despightfully speaketh against his Neighbour? What account shall the Blasphemous per-

Psa. 31. 18.

son giue, that speaketh contempt
only of God, and saith, that Chr
did cast out Deuils through th
name of Beelzebub? If the Iust sha
1 Pet.4.18. scarce be saued, where shall the sinne
appeare? If account must be mad
of euery idle word; Lord, what
account shall they make, that ra
and vomit out Blasphemies against
the terrible Iudge of Heauen and
Earth?

As men thinke, and fondly imagine, that the sinne of thought (vnlesse it proceed into outward act) is but a small sinne: so likewise doe they imagine of idle words, that they are but small sinnes, and a small account for them shall be giuen.

But let all the world know, that no sinne can be said to be small in respect of it owne nature; for the least sinne that can be committed in the world, is so weightie, as without repentance had, it will sinke the sinner downe to the bottomelesse pit of Hell. yet notwithstanding, an idle word, in respect of other sinnes, may be said to be a small sinne: yet

as

shall as it is, it is able to damne the soule for euer.

Well therefore saith *Petrus Damianus, sermone secundo de vitio linguæ; Audiat lingua vaniloqua, audiat otiosa lingua, audiat & paueſcat, intelligat & perhorreſcat ſententiam horribilem, extremique Iudicij terrorem, &c.* that is, Heare O vaine babbling tongue, heare O idle tongue, heare and tremble, vnderstand and quake at the hearing of the terrible Day of Iudgement: Hee that hath eares to heare? He saith, That of euery idle word that men shall speake, they shall giue an account thereof at the Day of Iudgement. Petrus.

Although an idle word be a small sinne, in respect of greater sinnes; yet neuertheleſſe, an innumerable company of idle words, congested, accumulated, and heaped vp together, they will make a mighty sinne. *Quid penna leuius? quid millio breuius?* What is lighter than a Feather? and what is shorter than the Seed-Mill? yet notwithstanding, an innu-

innumerable company of Feathers trussed vp together, will breake the Porters backe. Small were the Exod 8.24 Gnats that troubled Pharaoh; yet they being innumerable, ouercame and mard Pharaoh and all the power of Egypt. An houre is but a short time: but, *Dum hora horæ continuo successione congeritur*; While one houre, by continuall succession, is added to another, the whole course of our liues is finished. *Quid saxo durius, quid aqua liquidius?* What is harder than a Stone? and what is softer than the Water? yet a Wise Poet. man saith; *Gutta cauat lapidem, consumitur annulus vsu*: that is, Water by continuall drops doth cauy vp the Stone, and a Ring by continuall vse is worne in pieces. So an idle word, although it be but a small sinne, yet many a little makes a mickle, many of them heaped vp together, make an intollerable lumpe.

It hath beene, is, and euer will be, the fond nature of man, to imagine sinne a great deale lesser than indeed

[illegible] it is. A man would thinke, that Adam (through the Deuils sug- Gen. 3. 6.
[illegible]stion, and through the abuse of his [illegible]wne free-will) eating of the for- [illegible]dden Fruit, had committed but a [illegible]mall trespasse; yet he was guiltie [illegible] euerlasting torment for the same. [illegible] man would thinke, that that poore Numb. 15.
[illegible]an had committed but a small 36.
[illegible]nne, in gathering Chips (of meere necessitie) on a Sabbath day; yet he was by the Law stoned for his labour. A man would thinke that Peter had giuen his Master good counsaile, (when as Christ told him that hee must goe to Ierusalem, and there suffer many things) saying, Master, fauour thy selfe and goe not: Mat. 26.
yet he was called Sathan for his la- 22, 23.
bour. A man would thinke, that Ananias and Saphira had committed Acts 5. 5.
but a small sinne, when as they did detaine part of the Apostles money, for feare of after-claps, and protested the contrarie with a lye: yet they dyed both suddenly at the feet of Peter. So a man would thinke, that an idle word were but a small sinne;

sinne; yet Christ saith here, that
great account must be made for
Mat.12.2. sinne: for, By thy words thou shalt
5. be iudged, and by thy words thou
shalt be condemned. Seeing this
is true, it behoueth euery man to
set a watch before the doore of his
lips, and to keepe his tongue from
foule and euill words, that hee may
Eccl.14.1. obtaine that blessednesse: Blessed is
he that hath not falne by the word
of his mouth.

Workes. 3 Wee must giue an account of
our workes, as appeareth to the
2 Cor.5. 10. Corinthians: Wee must all appeare
before the Iudgement Seat of Christ,
and there receiue according to our
workes. Againe, the Preacher saith:
Eccl.12.14. That God will bring to Iudgement
euery worke, with euery secret thing,
whether it be good or euill. He that
hath liued in sinne, shall receiue the
reward of sinne, which is death and
damnation; and he that hath liued
in faith and amendment of life, shall
receiue a Crowne of glory, which the
Lord will giue him at that day. It is
the dutie therefore of euery Christi-

an

ni to labour and to endeauour, with all diligent carefulnesse to liue wel, that at the day of Iudgement hee may speed well. *Empratein*, Bene viuere, that is, liue well, should bee the delightsome Posie, and sweet perfumed Posegay of euery Christian: thus liue well, that thou maist dye well, and after death eternally speed well, obtaining that blessednesse; Blessed are they that dye in the Lord.

4 Wee must giue an account of our temporall goods, how we haue gotten them, whether iustly, or iniustly: how wee haue spent them, whether wee haue cloathed the naked with them, or whether we haue made naked the cloathed for them; how wee haue disposed them, lest there be any debate for them after we be gone: therefore Esay telling Ezekiah, that he should not liue but dye, saith: *Dispone domum tuam*, &c. Set thine house in order, for thou must not liue, but dye. How then shall those griping Vultures make an account, that haue by oppression vndone 4 Goods. Esay 38.1.

vndone their brethren? The world is growne so hard-hearted that men will rather suffer their brethren to starue in the streets, than to succour or relieue them: The Dogs shall haue the remnant of the Rich mans
Luk.16.21. Table, before poore Lazarus shall haue one crum that falleth from the same. How shall these flinty hearts looke for one dram of mercy at the day of Iudgement? Let them look with what measure they haue measured to others, it shall be measured to them againe: let them know, that if they will stop their eares at the cry of the poore, they shall cry themselues and shall not be heard: if they will bee partakers with the Saints of the ioyes of heauen, their brethren must be partakers with them of their wealth on earth: For this is to treasure vp treasures in heauen, to lay out their treasures on earth. Let men therefore so vse their temporall goods and worldly riches as they may at the day of account receiue a Crowne of immortall Glory.

5 Wee must giue an account of the time wherein wee liue, and of our seuerall vocations, how wee haue employed our selues in the same. 5 Time.

Saith Bernard: *Omne tempus tibi impensum requiretur à te qualiter fuerit expensum: id est*, All the time that God hath giuen thee, shall bee required at thy hands, how thou hast spent it: Whether in the seruice of God, or in the seruice of Satan. Bernard.

The Prince must giue an account how hee hath gouerned his kingdome: whether he hath (as it becommeth GODS Vice-gerent) mildly, louingly, and carefully, trained his subiects vp in the worship of God: or as a bloody Nero, and hard-hearted Tyrant, cruelly oppressed them. The Ministers of the Word of God (who haue taken vpon them *curam animarum*, The charge of Soules) must giue an account, how they haue behaued themselues in their Ministery: whether they haue preached Christ for Christ, that is, for the conuersion of sinners

shunners to Christ, or (as hirelings) for lucre and gaine of worldly trash whether they have fed their Flocks carefully, or fed upon their Flocks couetously. The Magistrate must giue an account, how he hath behaued himselfe in his Magistracy whether he hath sought the maintenance of vertue, & confusion of vice, or hath (his eyes being blinded with siluer scales) maintained iniquity, and oppressed the innocent. The Householder how hee hath gouerned his family: whether in reading of Holy Scriptures, and Prayer, to the praise and glory of God; or in reading of foolish fables, in gaming, dicing, playing, swearing, and such like. Yea euery man must giue an account of the time spent in his seuerall calling, from the highest to the lowest; Let euery Christian therefore beware of mis spending his time, liuing in security loosely, and of losing his time securely, and carelesly: for there will come a day, when for euery houre of thy life thou shalt giue an account

how

how thou hast spent it: according as Salomon telleth the careleſſe liuer: Reioyce O young man in thy youth, cheere thy heart in the dayes of thy youth, and walke in the wayes of thine heart, and in the sight of thine eyes: but know, that for all these things God will bring thee to iudgement. Time loſt can neuer be recouered, the houres paſt cannot be recalled: Time is painted like an old man hauing a locke of hairs on the hinder part, to signifie, that men should lay hold of time comming, and make much of it when they haue it: for being gone, it can neuer be recouered. *Auguſtine* confeſſeth that hee spent his time idely when he stood gazing and looking on a Spider, how shee catcht a Flye in her net. But alas, men in these dates doe not onely spend their time in idleneſſe (which is a shameſull fault amongſt Christians) but also in all manner of euill: They put off from them the euill day, namely, the day of death and iudgement, and

Eccl. 11. 9.

Auguſtine.

Amos 6. 3.

boldly

boldly approach to the seat of in
quirie: A matter much to be l
mented.

Let euery Christian therefo
haue a care of the expence of tim
left (had I wish) come too too lat
For the damned in Hell, if th
had this fauour of God to line
the Earth againe, and to haue th
broken loose (which they shall n
euer haue granted) they would li
so strictly, as they might be Chr
Example. nicled for admirable spectacles
the whole World. It is the dut
therefore of euery man to imita
that person, that bigilant perso
that carried alwayes about wit
him in his pocket a little Clock
and when hee heard it sound, h
would instantly examine himsel
how he had spent that houre. Th
should Christians examine them
selues, that they may neuer be ex
mined of the Lord; iudge them
selues, that they may neuer be iu
ged of the Lord; and account wit
themselues, that they may neuer b
brought to an account of the Lord.

Thu

Thus much for the second part of the Text; namely, of what things we must giue an account.

But I say vnto you, of euery idle word, &c. Before I speake of the third part of this Text; namely, of the Iudge, to whom wee must giue an account: I thinke it very necessary to speake of a few things, which being well considered, wee may be able to abstaine from idle words, and shall haue the lesse account to make at that day. Three things therefore there are, which being performed, we shall abstaine from idle words.

1 A man must consider what he speaketh.

2 To whom he speaketh.

3 When he speaketh.

What he speaketh: Peter telleth vs what we ought to speake, in his first Epistle: If any man speake, let him speake as the words of God. Againe, Paul to the Ephesians sayth: Let no corrupt communication proceed out of your mouth, but that which is good to the vse of edifying,

Quid.

1 Pet. 4. 11.

Eph. 4. 29.

fying, that it may minister grace
the hearers. So that we ought
speake above all things of God a
his Word, & good and honest m
ters, if we will shew our selues
be true Christians, and abstine
from idle words. Wee should s
Psal. 34. 1. with Dauid; I will alwayes gi
thankes to the Lord, his prayse sh
be in my mouth continually. W
should resolue with Iob, and say
Iob 27. 4. My lippes shall surely speake no wi
kednesse, and my tongue shall vt
forth no deceit: Then shall wee b
our tongues to that purpose, t
which they were created.

The tongue in Hebrew is calle
Kebod, id est, *Gloria*, Glorie: becau
it is an instrument to sing forth
the glory of God vpon Earth. I
we vse our tongues to this purpos
then wee may truly say with th
Poet. Poet, *Lingua quid melius?* Wha
is better than the tongue? But if it
be abused, to the dishonour of Al
mightie God; if it be an vntamed
member, vttering out idle and cutti
words; then may we conclude with

the

he Poet, and say, *Lingua quid eius eadem?* What is worse than he tongue?

Let euery Christian therefore hew himselfe (as he professeth) a Christian in his speech: For out of he abundance of the heart the mouth peaketh. Euen as the heart stan- eth affected, so is the speech of eue- y man: For, *Lingua est mentis nterpres,* The tongue is the interpre- er of the minde. The chaste man peaketh chastly, and honestly; the anton speaketh lewdly, and luxu- iously; the enuious person spea- eth bitingly, and bitterly. Euen s by his speech a man may be nowne what Countrey-man he s; so a man by his speech may be nowne to what Kingdome he be- ongeth. Mat.12.34.

There are three Kingdomes, nd men by their talke may be nowne to which of these they be- ong. There is, first, *Prouincia Cœlestis,* The Kingdome of Heauen: nd the speech of this Countrey is, raying of God, talking of his Word, Three Kingdomes.

Word, giuing of thankes for
great benefits we haue receiu
and speaking of diuine and h
uenly matters. He therefore t
speaketh on this manner (*Idque*
hypocriticè, that is, not hypocr
cally; for, *Simulata sanctitas*
plex iniquitas, Counterfeit holin
is double vngodlinesse) surely
pertaineth to the Kingdome
Heauen.

Secondly, there is *Pronine*
Terrestris, The Kingdome of Ear
and the speech of this Countrey
talking of terrene and earthly m
ters, muzling with the Pole in
[illegible]es, *Terrarumque poris*, and
the pores of the Earth: quite co
trarie to the nature of man: F
Os homini sublime dedit (say
the Poet) *cœlumque tueri iussit*
God gaue man a lofty face, a
bad him looke aloft, and hold
his head towards Heauen. Acco
ding to that of Iohn: *Qui de ter*
est, de terra loquitur; Hee that
of the Earth, speaketh of the Ear
And againe; They are of t
World

Ouid.

Ioh. 3. 31.

Ioh. 4. 5.

World, therefore speake they of the World.

Thirdly, there is *Provincia infernalis*, The Kingdome of Hell: and the language of this Countrey, is Swearing, Forswearing, Curling, Banning, and Blaspheming. If therefore thou seest such a one, it is to be feared that he belongeth to the Province of Hell. Thou therefore that wouldest belong to Gods thrice-blessed Kingdome, thou that wouldest abstaine from idle words, and so haue the lesse account to make; thou must beware what thou speakest, thou must talke of God and of his Word, of holy and heauenly matters.

2 He that would abstaine from idle words, must consider to whom he speaketh: If he speaketh to a foole he must vse few words, for he spendeth his breath in vaine: If he speaketh to a froward and contentious person, he must vse milde and gentle words, or else he taketh the bellowes to quench the fire: If he speaketh to a wise man, he must vse

Cui.

no

no vaine Tautologies, or needles repetitions: For, *Frustra fit per plura, quod fieri potest per pauciora.* It is in vaine to vse many words when we may as well be conceiued in few. If these things be not considered, we may (yea, speaking of divine and holy matters) offend in idle words.

Gerson. 3 If wee would abstaine from idle words, wee must also consider when to speake: Saith Salomon Eccl. 3. 7. There is a time to speake, and a time to hold ones peace. Saith one, There is a time when something may be spoken, and there is a time when nothing may be spoken; but there is no time when all things may be spoken.

These three things well considered of vs, we shall abstaine from idle words, and haue the lesse account to make at the day of Iudgement.

Againe, euery Christian, as hee ought to imitate Christ in all things, so he ought to imitate him in his words. *Gregorie* saith, that

Omnis

Omnis Christi actio nostra debet esse instructio: id est, Euery action of Christ ought to be to vs an example of imitation. Gregor.

Christ had three things in his words, worthy of consideration; which wee must likewise labour to haue, if wee will abstaine from idle words.

1 Hee had *Veritatem in verbis*, Truth in his words. Yea, he reporteth of himselfe in Iohn, that hee is *Via, Veritas, & Vita*; The Way, the Truth, and the Life. Hee therefore that speaketh truth to his neighbour, sheweth himselfe to be the Child of CHRIST IESVS, the Fountaine and Origo of all Truth: but hee that speaketh Leasings, and vttereth forth Lyes, sheweth himselfe to be the Child of the Deuill, the Author and Originall of all Lyes. 1 Ioh. 14. 6.

2 Christ had *Vtilitatem in verbis*, Profit in his words. As he spake truly, so hee spake profitably: Hee neuer spake one idle or vnprofitable word through the whole course

of his life, which was aboue
yeeres.

3 3 Christ had *Moderamen in v*
bis, A meane in his words. He ne
was in words excessiue; and w
just and necessarie occasion was
fered, he was neuer deficient:
Ladie Meane (I meane Gol
Vertue) drew forth his well-c
triued words out of the rich C
duit of his euer-flowing heart.
fulfilled that saying of Iesus,
Eccl.21.25 sonne of Syrach: The words of
wise are weighed in a Ballance.

In these three things should e
one imitate CHRIST IES
and then we should abstaine (a
did) from idle, vaine, friuolous,
vnprofitable words; for whic
great account must be giuen.
which imitation of Christ, the L
for Christ his sake grant to all u
that they being like vnto him, n
be receiued to reigne with him
his holy Angels in the thrice-ha
Heauens at that day. Amen.

Text. But I say vnto you, that of e
idle word that men shall, &c.

3 To whom this account must be giuen. Although in this Scripture that Iudge is not expressely mentioned; yet notwithstanding, *Quod subintelligitur non deest*, That which is vnderstood, is not wanting; and therefore not to be omitted. The third part.

This Iudge therefore, before whose Tribunall Seat all mankind must appeare, it is CHRIST: for he was anoynted of his Father into a triple Office; to be a Priest, after the Order of Melchisedech; to be a Prophet, after the Order of Dauid; to be a King, after the Order of Salomon. Therefore CHRIST, as he is King ouer all in Heauen and Earth, is this Iudge, before whom wee must all appeare. The truth of this, is euident in the Epistle of Saint *Paul* to the Corinthians: We must all appeare before the Tribunall Seat of Christ, &c. Wee reade also in *Iohn*: That the Father iudgeth no man, but hee hath committed all iudgement to his Sonne. And in *Matthew* it is written; That all power is giuen to Christ in Heauen 2 Cor. 5. 10. Ioh. 5. 22. Mat. 28. 28

and in Earth. This was prophesi
Psal. 2. 7, 8, 9. of him in the Psalme: Thou art m
Sonne, this day haue I begotten the
Aske of me, and I will giue thee t
Heathen for thine inheritance, and t
ends of the Earth for thy possession
Thou shalt crush them with a Sce
ter of Iron, and breake them in piec
like a Potters Vessell. And againe
Psal. 110. 1. another place: Sit thou at my rig
hand, vntill I make thine enemies t
footstoole. Yea, it is an Article
our Faith, to beleeue that IESV
CHRIST shall come again
to iudge both the quicke and t
dead.

Iudge. Christ is therefore the Judg
yea, he is *vere Iudex*, a right Iudg
for this word *Iudex*, that is, Iudg
is as much as *Ius dicens*; *id est*, o
that speaketh Iustice: and *Iudi*
that is, to Iudge, is as much as *I*
dico, to speake Iustice: and *Iudicium*
that is, Iudgement, is as much
Iurisdicium, if I may so tearme t
that is, a Iust and right speech.

So Christ, being an vpri
Iudge, maintaineth Iustice

Iudg

Iudgement: Hee is a Iudge that will vse no partialitie, but will reward euery man according to his workes: Hee is a Iudge that hath no respect of persons. Rom. 2.

Men in this World may fitly be compared to Actors of a Comedie vpon a Stage: Wherein one acteth the Part of a Prince; another, of a Duke; another, of an Earle; another, of a Nobleman; another, of a Gentleman; another, of a Magistrate; another, of a Merchant; another, of a Countryman; another, of a Seruant: one acteth one part; one, another: and so long as they are vpon the Stage, so long there is respect (according to their Parts) one of another amongst them. But when the Comedie is ended, and the Stage pulled downe, then there is no such respect amongst them: Yea, many times he that played the basest Part, is the best man.

So likewise, so long as men act sundry Parts vpon the Stage of this Earth; that is, so long as men

doe liue in seuerall Vocations, s
long there is respect amongst me
and that worthily: But when a
the Comedie shall be ended, that i
the Day of Doome shall come vpo
all men; when as the Stage sha
be pulled downe, that is, the Eart
shall be charged, (for the Earth sha
neuer be brought ad non ens, to n
thing, but onely the corruptiue qu
lities shall be consumed) then sha
there be no respect of persons a
mongst men: yea, it may be, th
the poore man shall be greater beso
God than the rich man. Yea, an
besides all this, vpon the Earth G
hath no respect of persons (althoug
there be respect amongst men) b
euery man shall receiue accordin
to his workes, the Prince as wel
as the Subiect, the Rich as well a
the Poore.

If a Iudge then should come int
a Citie, and should iudge the grea
test part of the Citie to death, sp
ring no man, *nec precio, nec prec*
neither by bribes, nor intreaties
would not euery man in that Cit

in great perplexitie and feare? So, feare this Iudge, who shall come with thousands of Angels, in great Pompe, Maiestie, and Glory, into the Citie of this World, and iudge the greatest part of mankind to death and damnation, sparing no man; neither *precio*, nor *prece*, neither by bribes, nor yet by intreaties: A Iudge, that will vse no partialitie; a Iudge, that is able to destroy both body and soule in Hell fire for euermore. Feare this Iudge, this terrible Iudge, this iust Iudge, this strict Iudge, that will not suffer one idle word to escape in Iudgement. Thou that hast offended this Iudge by thy manifold transgressions; thou that hast deserued for them euerlasting torments in the Pit of Hell, feare him, quake and tremble before him, at the hearing of this saying: But I say vnto you, that of euery idle word that men shall speake, they shall giue an account thereof at the Day of Iudgement. Iam. 4. 12.

If Paul, a chosen Vessell, and a faithfull seruant of Iesus Christ, was

afraid of this Iudgement: If t
iust and vpright man Iob cryed o
Iob 31.14. and said; *Quid agam, quo me co
uertam cum venerit Dominus ad r
diendum?* What shall I doe, O
whither shall I turne me, when t
Lord commeth to Iudgement? S
blessed Hilary (who from the fou
teenth yeere of his age serued th
Lord in singlenesse of heart, and i
sinceritie of life, to his liues end
was afraid of this Day, as it appe
reth by his speech vpon his death
Hilarion. bed: *Egredere anima, egredere: qui
times? quid dubitas?* that is, Go
forth, O Soule, goe forth: Why a
thou afraid? Why doubtest thou
Thou hast serued Christ these seuenti
yeeres, and art thou now afraid to de
part?

If these holy men were afraid o
this terrible Day, how ought'st thou
(O sinner) that art defiled with
sinne from top to toe? That hast not
serued thy God (as thou ought'st)
one day in seuentie yeeres; how
ought'st thou to quake and trem-
1 Pet. 4.18. ble? If the Iust shall scarce be s
ued.

ued, where shalt thou (poore wretch) appeare?

If the people of Israel trembled at the presence of God on Mount Sinai, when the Lord gaue vnto them his Law, and (as a Schoole-Master) read a Lecture to all the World; how terrible will his presence be, when hee shall come to read this Lecture at thy hands, how thou hast conned the same? Exo. 16. 18.

If Iohn and Daniel, at the sight of a milde Angell, fell vpon the Earth as dead; how shalt thou (poore sinner) indure the presence of this terrible Iudge? Apoc. 1. 17. Dan. 8. 17.

If Haman could not abide the angry countenance of King Ahathuerus; how shalt thou (O wicked man) abide the angry countenance of this frowning Iudge? Hest. 7. 6.

If Adam, for the commission of one sinne, ranne from God in great feare, and hid himselfe behinde the Bush; whither shalt thou (O sinfull Adamite) that hast committed as many sinnes as Starres in Skie, as haires on head, and Sands by Sea; Gen. 3. 8.

Immo horum numerus numero ne
clauditur ullo;
Yea, the number of them is not
be numbred.

Whither (I say) shalt thou desire
runne? And where shalt thou wi
to hide thy selfe, from this terrib
Augustine. Iudge? O (saith Augustine) *M*
lent impij esse inferno, quam vide
faciem irati Iudicis: The wicke
had rather be tormented in Hell, th
see the face of this fearefull Iudge.

Then shalt thou cry to the Mou
taines; *Cadite super me*, Fall vpo
me: and to the Hills; *Abscondi*
me à facie sedentis super thronum,
Apoc.6.16 *ab ira Agni: id est*, Hide me fro
the face of him that sitteth vpon t
Throne, and from the wrath of t
Lambe.

Then shall the Booke be opene
videlicet the euidence of thy wo
in this life, recorded freshly in t
testimonie of thine owne conscien
and in the true and infallible mem
rie of Gods eternall wisedom
Then shall thy sinnes be set in or
before thine eyes, Heauen and Ear
sha

shall witnesse against thee, yea, thine owne Conscience shall condemne thee: and *Conscientia est mille testes*, Thy Conscience is a thousand witnesses, to condemne thee. Psa. 50. 11. Psa. 50. 4. Rom. 2. 15.

The Deuill shall plead hard (most pittifull wretch) for thy soule and body, accusing thee on this manner: *O Iudex iustissime*, O most iust Iudge! Thou hast, in the abundance of thy loue, suffered many torments of Hell vpon the Crosse at Golgotha, for the redemption of this wretch: Thou hast offered him (times innumerable) redemption, iustification, and endlesse happinesse; yet neuertheless, he hath despised thee, and hated thy instruction; and hath chosen rather to follow me, than thee; rather to walke in iniquitie, after my example, than in holinesse of life, after thine; hee hath chosen to be my seruant, rather than thine: Therefore what remaineth, but that thou shouldest refuse him that refused thee, and that I should receiue him to euerlasting torments, that hath hitherto serued me?

When

When thou (poore soule) shalt heare this pittifull Plea, and confesse the same to be too true: what shall become of thee, or whither shalt thou turne thee for comfort? Alacke alacke, thou shalt haue no hope of saluation: For aboue thee, thou shalt see the Iudge angry with thee for thy sinnes, and the blessed Angels reioycing and laughing at thy destruction: beneath thee, thou shalt see Hell open, and the fiery Furnace readie to receiue thee to torment: on thy right hand, shall be thy sinnes accusing thee; on thy left hand, the Deuils readie to execute Gods Iudgements vpon thee: Within thee, shall lye thy Conscience gnawing; without thee, the damned Crue bewailing; on euery side fire burning: and then shalt thou receiue this lamentable Sentence: Goe Mat. 25. 41. from me, ye cursed, into euerlasting fire, which is prepared for the Deuill and his Angels. Euery one of these woordes are able to cut thy heart asunder.

Goe. Goe from me. Hitherto I haue beene

beene a Father to thee, I haue bestowed many comfortable benefits vpon thee, I haue had great care of thee: but now goe from me, into torments inexpressable; where thou shalt cry vnto me, but I will not heare thee: in torment shalt thou lye comfortlesse, in Hell thy torment shall be endlesse: I will put a Gulfe betweene thee and me, to make thy torments remediless: Thou shalt be dying alwayes, yet neuer dead: thou shalt seeke death, but neuer find it: thou shalt be burning alwayes, yet neuer burnt to death. Thy Meat shall be griping Hunger, and Famine intolerable; thy Drinke, shall be Lakes of Fire and Brimstone; thy Musicke, shall be howling and roaring of crying Deuils, and weeping, wayling, and gnashing of teeth. Apoc. 9. 6. Luk. 6. 24. Psal. 11. 6. Mat. 13. 42.

Ye cursed. Thou hast beene called hitherto by renowned and glorious Titles; as Prince, Duke, Noble, Reuerend, Master, &c. But now thou shalt haue another Title; thou shalt be called, Cursed: Cursed Ye cursed.

shalt

shalt thou be of God; whose Curse is *Pœnarum inflictio, id est*, Punishment: Cursed shalt thou be of all the blessed Angels in Heauen whose Curse is, *Conscientiæ cruciamen, id est*, vexation of thy Conscience: Cursed shalt thou be of all the Deuils in Hell; whose Curse is *Pœnarum executio, id est*, the execution of thy punishment prescribed according to that of the Poet; *Minos examen, Radamanthus dat cruciamen: tertius heu frater tertia iura renet: id est*, One Deuill ripperh thy examination; another Deuill tormenteth thee; the third is not behind to adde one torment to another vpon thee. Cursed moreouer shalt thou be of all the damned Crue; whose Curse is, *Pœnarum aggrauatio, id est*, the augmentation of thy torment. Thus cursed shalt thou be all things for euermore.

Into euerlasting fire

Into euerlasting fire. O miserable torment! There were some comfort to the damned soule, if these torments should haue end: but they shall neuer be. O miserable wretch

Thou

Thou shalt be bound hand and foot, and cast into this euerlasting fire. In respect of which fire, all Earthly Elementall fire is but as fire painted on a wall; thy torments shall be endlesse, easelesse, and remediesse. Mat.22.13.

Which is prepared for the Deuill and his Angels. Heauen was prepared for thee, and not Hell; thou wert borne to glory, and not to torment: but because thou hast chosen to follow the Deuill, and not me; therefore, Goe from me, ye cursed, into euerlasting fire, which is prepared for the Deuill, and thee his wicked Angell; where thou shalt lie weeping and wailing and gnashing of thy teeth for euermore. Which is prepared.

The consideration of these things should stirre vp euery Christian to looke about him, to be carefull and circumspect to all his wayes, that he tread not his Shoo awry at any time, that he offend not this fearefull Iudge in any thing; that at this Day of Iudgement he may find him a gentle and louing Lambe, and not

a

a Lyon of Iuda. For as to the wicked this Iudge is terrible, so to the godly hee is a friendly and a welcome Iudge. as to the wicked the Day of Iudgement is a Day of Desolation, a Day of Clouds and Blacknesse; so to the godly it is a Day of Redemption: yea, the godly
Zeph.1.15. shall leape for ioy at that Day. And for the comming of that Day, the blessed Spirits in Heauen cry out
Apoc.6.9, 10. saying: How long, Lord! And the blessed ones vpon Earth desire the comming of this Day also; saying with Paul: *Cupimus dissolui, & esse*
Phil.1.23. *cum Christo*; *id est*, We desire to be dissolued, and to be with Christ: and praying with Iohn; *Veni Domine*
Apoc.22. *Iesu*; Come Lord IESVS, come quickly. Let euery Christian therefore so lead his life, that it may go
Mat.16.26. well with him at that Day. What if I haue all the World, and lose my soule at that Day, what doth it profit me?

If a man be called to appeare before some earthly Iudge, he will haue an especiall care to array him-

selfe

elfe in the best manner he may, and
o behaue himselfe accordingly, that
e may be the better accepted of him.
So euery Christian ought against the
Day of Iudgement, when he must
ppeare before the King of Kings,
nd Iudge of all the World, must
aue an especiall care to put on the
Wedding Garment of Christs
Righteousnesse and Regeneration;
est he be sent packing to Hell with
he wicked, and all those that forget
God.

Mordecay, because he went basely Hest.4.2.
n Sack-cloth, could not be permit-
ed to come into the Kings Palace:
nd doest thou thinke (whatsoeuer
hou art) that thou shalt be admit-
ed into that Glorious Palace of
he King of Heauen, hauing on the
inking, defiled, and abominable
arment of Impuritie, and the
enstruous Cloth of Iniquitie?
o, no, the Lord will spue thee out
f his mouth: A stinking Carkas
inketh not so before men, as a pol-
uted sinner in the nosthrils of Al-
ightie God.

Nebu-

Dan. 1. 4. Nebuchadnezzar would haue n
children in his Palace, but those th
were wise and beautifull: And doe
thou thinke, that the King of He
uen and Earth will haue any foole
that is sinners, (for the sinner is ca
Psal. 14. 1. led a foole in the Scripture; T
foole saith in his heart, there is n
God) to dwell with him in h
Palace? Or doest thou thinke, th
any vgly person shall bee suffere
there; that is, any sinner: (for t
sinner is an vgly and abominab
thing in the sight of God.) No, t
Lord will entertaine none into h
Kingdome, but such as are beau
full, shining in holinesse, purtie, a
righteousnesse, as the Portals of t
burnisht Sunne: such as are wi
out spot or wrinkle, *Omnino*
imaginem suam, altogether like vn
him: holy, as he is holy; pure,
he is pure. Such will the Lo
haue in his Kingdome, to sing H
Apoc. 19. 1. lelujah: Saluation and Glory, a
Honour, and Power be to the Lo
our God.

Therefore, as the Wheele is
rend

ceeding prouident, and very carefull how he may answer the Iudge at the Barre; and as in earthly Courts men will be very carefull to prouide an answer, against they be called; yea, and will make some friend to the Iudge, that they may speed the better: so likewise, euery Christian soule should carefully prouide a good answer, against he be cited by the Apparitor Death, to appeare before Christ at the generall Court of Heauen: And that then it may goe well with him, let him get some friend to moue the Iudge in his behalfe, as he tendereth the welfare of his deare Soule. And who must that friend be? not Mary, nor Peter; but it must be CHRIST IESVS, that sitteth at the right hand of his Father in glory, and maketh daily intercession for the sinnes of the whole World. Get him for thy Proctor (who offereth himselfe to all) and then happy shalt thou be. The Deuill shall not preuaile against thee, for Christ hath broken his head: the Gates of Hell shall not

not prevaile against thee, for Christ hath conquered them: and Death shall not hold thee captive, for Christ hath ouercome it: Happie art thou that art in such a case; yea blessed art thou, if thou hast the Lord for thy God.

Psal. 144. 15.

Thus much for the third part of this Text: namely, of the Judge to whom we must giue account.

Text. But I say vnto you, that of euery idle word, &c.

The fourth part.

4 When we shall giue an account: It is said here, at the Day of Iudgement.

The time when this great and generall Day shall be, cannot be knowne of mortall man: yea, it is not for man to know of it; as we may reade in the *Acts*: It is not for you to know the times and seasons which God hath put in his owne power; yea, Christ himselfe knowes not of this Day. But of that Day and houre (saith Marke) knoweth no man; no, nor the Angels which are in Heauen; neither the Sonne him-

Acts 1. 7.

Marke 13.

self

selfe, saue the Father: *id est*; Christ, according to his humane Nature, knoweth not of it; but according to his Diuine Nature, he knoweth of it as well as God the Father: For he is co-equall with God the Father, in knowledge, Wisdome, and in all things whatsoeuer. Yea, hee knew of this Day, before the foundation of the World was layd: Yea, He himselfe shall sit Iudge at that Day.

God will not haue vs know of this Day, when it shall be, for these three causes:

First, To proue and trie our patience, Faith, and other Vertues: to see whether wee will put our whole trust and affiance in him, although wee know not the time of our dissolution. 1

Secondly, To hyde our Curiositie, and prouish inquisition after such (too high) matters: *Quæ supra nos, nihil ad nos*; That which is aboue our capacitie, we ought not to meddle withall. 2 *Epicle.*

Thirdly, To keepe vs in conti- 3

nuall

nuall watchfulnesse: For if
knew certainely the Day of De
and Judgement, surely it would
a great and forcible motiue to d
vs to a loose, negligent, and car
Mat. 24 42 kinde of life. Watch therefore (
the Euangelist) because ye kn
not when your Master will co
For these three causes, the Lord
not haue vs know of the time
Judgement.

Although (my beloued in Ch
we know not the certainetie of
time of this Day; yet neuerthel
we must know, that this great
generall Day cannot be farre
both according to the Prophesi
holy Fathers, as also to the tru
holy Scriptures.

Augustine. Augustine, in his Booke
Genesis, against the Manichees, s
That the World should last
Ages: The first, from Adam
Noah; the second, from Noah
Abraham; the third, from Abra
to Dauid; the fourth, from Dauid
the transmigration of Babylon;
fifth, from the transmigration
Babyl

Babylon, to the comming of Christ in the flesh; the sixth, from the comming of Christ in the flesh, to his comming againe to Iudgement. So that, according to his Prophesie, we liue in the last Age: Which last Age is called of Iohn, *Hora extrema*, or *Hora nouissima*, the last Houre. But how long this last Houre doth last, Hee that is Alpha and Omega, the First & the Last, the euerlasting God alone doth know. 1 Ioh. 2. 18.

The Hebrewes they boast of the Prophesie of Eliah, a great man in those dayes: He prophesied, that the World should last 6000. yeeres: 2000. before the Law, 2000. vnder the Law, and 2000. from Christ to Christ. Eliah.

If this his Prophesie holds true, the World cannot last 400. yeeres: for since Christ his comming in the flesh, it was 1634. at Christs-tide last past, according to the Computation of the Church from time to time. But leauing men, and comming to the Scriptures, which cannot erre; for, *Humanum est errare*,

Man

Man may, yea and doe many time
erre.

Saint Paul sayth to the Corin
1 Cor. 10. 11. thians: We are they vpon whom th
ends of the World are come. T
therefore the ends of the Wo
were come vpon them that liu
aboue 1562. yeeres agoe, then sure
Doomes-day cannot now poss
be farre off.

Iam. 5. 9. Iames likewise saith: Behold, th
Iudge standeth before the doore.

Iohn Baptist preached Repen
Mat. 3. 2. tance to the Iewes, saying: Repen
for the Kingdome of Heauen is
hand.

So that by these places of Scri
ture it is euident, that the Gener
Day of Iudgement is at hand:
also by the signes and tokens wh
should goe before this Day immed
ately; of which, many; yea, almo
all, are alreadie fulfilled.

Moreouer, we must (deare B
thren) know, that there is a two fo
Iudgement; the one, called a par
cular Iudgement; the other, call
a generall Iudgement.

1 Death what.

First, The particular Iudgement is exercised and executed vpon euery man, immediately after death; which is *Segregatio animæ à corpore*, A separation of the soule from the body.

Of this particular Iudgement, wee may reade in the Epistle to the Hebrewes: It is appointed vnto men that they shall once die; and after that, commeth Iudgement. And though the generall Iudgement commeth not these 400. yeeres, yet particular Iudgement commeth at the day of our death: and looke as we are at the day of our death shall be found, so shall we be iudged; and as we then shall be iudged, so shall we be iudged at the generall Iudgement. Heb.9.27. 2 Es.14.15.

Secondly, The generall Iudgement (of which this Scripture speaketh) is exercised and executed vpon all men together, by Christ; who shall (by his power) raise all those vp againe that haue beene dead, from the beginning of the World, to that time: and they shall be presented all

together (being againe vnited to their soules) before Christs Tribunall Seat; who shall come downe in a Cloud from Heauen, in great Maiestie and Glory, with thousands of blessed Angels attending vpon him: And hee shall giue Sentence vpon all in generall; the wicked shall be cast into euerlasting fire, and the godly he shall carry vp with him into *Cœlum Empireum*, the third and highest Heauen, (where he now in body reigneth and remaineth) there to reape ioyes vnspeakable for euermore.

Obiect. But some man may obiect and say, Why (I pray you) shall there be generall Iudgement, when as they are iudged in the particular Iudgement? What? shall there be two Iudgements executed?

Answ. There shall (notwithstanding the particular) be a generall Iudgement, and that for three causes.

1 First, Because in the particular Iudgement, the Soule of man is iudged onely: but then, both Soule and Body shall be iudged.

Secondly, In the particular Iudgement, the Soule onely is either rewarded, or punished: but then, both Soule and Body either shall be rewarded with Ioyes, or punished with Torments. 2

Thirdly, There shall be a generall Iudgement, to declare to all the World, assembled then together, the iust Iudgement of God, that he hath iustly saued the godly, and iustly condemned the wicked: yea, the very wicked themselues shall confesse no lesse. 3

By reason of this generall Iudgement, some light-brain'd Heretikes there be that say, that there is no particular Iudgement at all; and that the Soule immediately after death, is not iudged: For whereas it is said, *Hodie mecum eris in Paradiso*, To day thou shalt be with me in Paradise; the speech of our Sauiour to the Theefe: they take that word *hodie* (*id est*, to day) for 1000. yeares; and bring for proofe hereof the place of the Psalme, A thousand yeeres in thy sight are as yesterday. Luke 23. 43. Psal. 90. 4.

But to answer them: This place of Scripture is not so to be understood, as that a thousand yeeres should be taken for a day, or a day for a thousand yeeres: for he sayth not, a thousand yeeres are a day; but a thousand yeeres in the sight of God: that is, in respect of the eternitie and everlastingnesse of God, are as a day. It is therefore spoken in this manner, to expresse the eternitie of God, as if hee should say: A thousand yeeres with man, in respect of the eternitie of God, are but as a day: For as many as are, haue beene, and ever shall be the dayes of man; so many thousand, yea, so many thousand thousands yeeres is the Eternitie of God. He is Alpha and Omega, the First, and the Last; before all beginnings, and shall never haue ending.

Againe, they alledge that place of Gen. 2. 17. Genesis: In that day that thou eatest thereof, (namely, of the forbidden fruit) thou shalt die the death.

Ariel. Now (saith the Heretike) that day they died not, but liued many hundred

hundred yeeres after: Therefore, by a day, is vnderstood many hundred yeeres.

But I answer: That that day, wherein Adam did eate of the forbidden fruit) euen that day did he die: that is, That day by sinne he was separated from God; than the which separation, no death is greater: For, *Vt vita corporis est anima, ita vita animæ est Deus; tolle animam, perit corpus; tolle Deum, moritur anima: id est,* As the soule is the life of the body, so God is the life of the soule; take away the soule, the body dieth; take away God, the soule is dead. So Adam that day died in soule, being separated from the Lord: yea, that day Adam was made subiect to death in this life, and in the life to come; that day he had the beginnings of death seizing vpon him: For he was presently cast out of Paradise, into the ragged World; he was cursed, and all his Posteritie: yea, hee should haue gone to Hell, had not the second Adam broken the head of the subtile

Answ.

Augustine.

Serpent, that inticed him to sinne. Yea, the Theefe vpon the Crosse had Paradise that day in his soule, in which hee suffered in body; although he had it not in so full measure, as hee shall at the generall Day, when his soule shall take vnto it the body againe: *Hodie*, To day, thy soule, with my soule, shall be in Paradise; that is, in my Fathers Kingdome.

Where is now the Heretike, that confoundeth particular Iudgement? Where is now the Epicure, that thinketh there is no Iudgement at all? Where is now the ignorant Papist, that dreameth of Purgatorie? And hee that fondly thinketh, that there is *Limbus Patrum*, and *Limbus Puerorum*? And where are those, that imagine of a place of aboad, betweene Heauen and Hell? I turne them all together to the Hebrewes for wisdome, in this Point; where they shall find, that after death, the Soule of man is iudged. Heb. 9. 27.

Would Paul haue so earnestly Phil. 1. 23.

desired

desired to haue beene dissolued, if he should not presently haue beene with Christ? He saith, That in this World wee see in a Glasse darkely, 1 Cor. 13. 12. Wee see but Gods back-part, as Moses did; that is, but a little of the fauour of God: but then, that is, after this life ended, wee shall see God face to face; that is, wee shall haue the full fruition of him. Exo. 33. 23

We reades of Dives and Lazarus, Luk. 19 22. that after death, the one was iudged to Heauen, the other to Hell; which is a Parable, to signifie the truth of this particular Iudgement.

And (to conclude this point) we reade in Salomon: That the Dust returneth to the Earth, from whence it came; and the Spirit to God, that gaue it. Eccl. 12 7.

So that wee may learne from hence, the vncertaintie of the Day of Iudgement. Well saith Bernard: *Nihil certius morte, hora mortis nihil incertius*; that is, Nothing is more certaine than death, and there is nothing more vncertaine than the houre of death. The vse hereof. *Bernard.*

Let euery Christian therefore (that wisheth the saluation of his Soule at the day of death and Iudgment) beware of security and careles liuing, let no man deferre repentance, and amendment of life, least death come when hee looketh not for it, and so being vnprepared, he be cast into hell fire.

Gen.6.3. The old World had 120. yeeres
Ionas 1.4. to repent in: Ninive had 40. dayes
Psa.9.5.10. to repent in: Israel had 40. yeeres to repent in: but thou (O man) knowest not how long thou hast to liue: thou hast no lease of thy life, thou art here to day, and gone to morrow: when the houres of thy life be ended, and the glasse out run, thou must away: death waiteth for thee in euery place, and at all times, therefore wait thou for it, playing the fine wise Virgins, that had the candle of faith burning in the
Mat.25.4. lamps of their hearts, nourished with the oyle of loue and workes.

Ierusalem, because she could not be brought to repentance, she was destroyed: many hundred thousands of

of her Children were famisht to death; and many hundred thousands taken captiue by Titus Vespasian, the Roman Emperour; many cast to wilde Beasts, and deuoured. Iosephus.

The Children of Israel, because they were a stiffe-necked people, and a froward generation, and would not be brought to Repentance, how many thousands of men lay slaine in the Wildernesse: 600000. Males, except Iosua and Caleb.

The old World, because they would take no warning, and could not be brought to amendment of life, the Flood drowned them all, except faithfull Noah, and his godly Family. And except thou repentest, thou likewise shalt perish: according to that of Luke; Except ye repent, ye shall all likewise perish. Beware therefore, and repent betimes: *Fœlix quem faciunt aliena pericula cautum*; Happy is he whom other mens harmes doe make to beware. Gen. 7. 23. Luk. 13. 3.

Refuse no good motions, knocking at the doore of thy heart, but entertaine them willingly; according to the counsell of Augustine: If he offereth thee grace to day (saith he) take it, make much of it, for thou knowest not whether he will offer the same to morrow: Make no long tarrying to turne to the Lord, and put not off from day to day. The longer thou remainest in thy sinne, the harder it is for thée to repent: for, *Qui non est hodie, cras minus aptus erit*; If thou beest not fit for amendment to day, thou wilt be lesse fit to morrow. Therefore, while the Lord speaketh to thee, make him answer; while he calleth vnto thee, let there be an Eecho in thine heart, as was in the heart of Dauid: Seeke ye my face; thy face, Lord, will I seeke. And, While it is said to day, harden not your hearts. In no case defer Repentance; for the day of Death and Judgement is vncertaine; as sayth Chrysostome: *Pœnitenti veniam spospondit, sed viuendi in crastinum non spospondit*: that is, The

Augustine.

Poet.

Psal. 27. 9.

Lo

Lord hath promised pardon to him that repenteth, but to liue till to morrow, he hath not promised.

But some there be in the world, that will say, (the more it is to be lamented) I am young, I will liue a while after my hearts desire, and in my old age I will repent mee of my sinnes: for God hath promised (who will be as good as his word) *Obiect.* Eze. 18. 21, 22. at what time soeuer a sinner doth repent him of his sinnes from the bottome of his heart, I will put all his wickednesse out of my remembrance, saith the Lord: And will pray to the Lord for forgiuenesse of their sinnes, as Augustine said before his conuersion: *Ignosce (pater) ignosce mihi, at noli modo:* Forgiue me my sinnes, but not now: let mee sinne in my youth, and pardon mee in mine age. Thus they would desire to die the death of the righteous, but they would not liue the life of the righteous. *Augustine.*

But let these graceless persons (that thus deferre Repentance) beware of two things.

First,

Firſt, Let them beware of ſudden Death; let them take heede, leſt they be cut off in the middeſt of their ſinnes: As Iobs Children, in the middeſt of their Banquetting and Rioting, were ſuddenly ſlaine by the fall of a Houſe: And as the Flood came vnlooked for, and drowned the old World.

Iob 1.18.

Liuie

Liuie reporteth a fearefull Example of ſudden Death: ſaith he, There were two old men that frequented two Harlots; and preſently vpon the Fact committed, they both ſuddenly dyed: The one, was thruſt thorow with a Dagger; the other, dyed ſuddenly of an Apoplexie: which is a Diſeaſe ingendred of abundance of groſſe Humours, which doe fill thoſe Veſſels and Receptories of the Head, from whence commeth feeling and moving of the Bodie, as ſayth Galen: And therefore, they that haue this Diſeaſe, are depriued of all ſenſe, feeling, and moouing.

Galen.

Let

Let euerie lustie Younker and desperate Rustian, set this fearefull example before his eyes.

Againe, the young man dyeth as soone as the old: the Lambes skin is brought to the Market, as well as the old Crones. True is the saying of Augustine: *Vita dum crescit, decrescit; vita mortalis, & mors vitalis: id est,* Life while it increaseth, decreaseth; Life is dying, and Death is liuing. Augustine.

Secondly, Let all men that refuse the mercie of God, and deferre their Repentance, know, that Repentance is not theirs at command, but it is the great mercie of God: and it is to be feared, that they that haue refused it, offered; when they would haue it, they shall goe without: according to that Country Prouerbe; If you will not, when you may; when you will, you shall haue nay. And it is commonly seene, that *Qualis vita, finis ita*; As a man liueth (commonly) he dyeth. He that will liue without Repentance, must looke to dye without Repentance.

Though

Though God spared the Theefe at the last gaspe, yet let no man presume of that; for that was a medicine against desperation, and not a matter of imitation. Sayth one; God spared one, that no man might despaire; hee spared but one, that no man might presume.

Let every man therefore (in the feare of God) without delay, seeke for amendment of life: let them (as Gregory witheth) *Plangere plangenda*, bewaile their sinnes that ought to
Rom. 6. 13. be lamented: and as they have given their members as weapons of unrighteousnesse to iniquitie, so let them now giue them as weapons of righteousnesse to holinesse. Repent (deare brethren) betimes.

Poet. *Vive Deo gratus, toti mundo tumultatus:*
Crimine mundatus, semper transire paratus.

That is:

Liue vnto God a thankfull wight,
And to the World die:
Cleanse thy selfe from wickednesse,
Alwayes readie hence to flye.

Play

Play the wise Steward, lay vp Treasures in Heauen for thy soule; imitate the Pismire, which gathers in Summer, whereby she may liue in Winter.

Damascene reporteth an excellent Historie touching this purpose: Saith he, There was a Countrey where they chose their King of the poorest and basest sort of the people; and vpon any dislikement taken, they would depose him from his Throne, & exile him into an Iland, where he should be starued to death. Now one wise fellow (considering hereof) sent Money before into that Iland, into which he should be banished: and when he was banished, he was receiued into the Iland with great triumph. *Damascen.*

So, against thou be banished by Death from this World, without Penny or Farthing (for naked thou camest, and naked thou must goe) thou must prouide while thou art in this life, whereby thou mayst liue in Heauen hereafter.

Let nothing therefore make thee deferre

deferre thy amendment; but whyles Christ calleth thee, runne vnto him.

Ierome. Put on Ieromes resolution, who sayd; If my Mother were hanging about my necke, if my Brethren were on euery side howling and crying, and if my Father were on his bare knees, kneeling before me, to detaine me in their wicked and sinfull course of life; what would I doe? I would shake off my Mother to the ground, I would despise and hate all my Kindred and Kinsfolkes, and I would tread and trample my Father vnder my feet, thereby to flye to CHRIST, when he calleth me. So shouldest thou resolue the amendment of life.

The Lord of Heauen, for his sweet Sonne Christ Iesus his sake, grant to thee (deare Reader) and me, to both of vs his holy Spirit, that we may stand vnblameable before the Iudge, at that Great and Generall Day: that wee (being cloathed with the long white Robes of Righteousnesse) may be in the number of those to whom it shall be said then; Come, ye blessed Chil-

dren

dren of my Father, inherite the Kingdome which was prepared for you from the beginning of the World.

Grant this deare Father, for thy deare Sonnes sake, Christ Iesus, our onely Lord and Sauiour: To whom, with thee and the Holy Spirit, wee ascribe all Power, Glorie, and Dominion; and sing Halleluiah to thee (O blessed Trinitie) for, euer and euer.

Amen.

FINIS.

A TRVE AND COMFORTABLE EXPOSITION vpon the LORDS PRAYER.

IOHN 16. 23.

Verily, verily, I say vnto you, Whatsoeuer ye shall aske the Father in my Name, he will giue it you.

LONDON,
Printed by *Elizabeth Purslow*
for *H. Bell* and *M. Bell*.
1634.

A
TRUE AND
COMFORTABLE
EXPOSITION
upon the Words
of DAVID,

LONDON,
Printed by Elizabeth Purslow
for Ia. Bell and M. Walk.
1674.

A True and Comfortable Exposition vpon the *Lords Prayer.*

FOrasmuch as Prayer to the Soule is as necessarie as the Keele to the Ship, the Foundation to the Houſe, the Moiſture to the Tree, and the Sinewes and Joynts to the Body: And forasmuch also as we can haue neither Grace to beleeue, nor Grace to obey, without feruent & faithfull Prayer; I haue thought good, as briefely as I can (for the helping of the ignorant in the performance of this Christian Dutie) to expound the Prayer of our Lord, being the perfect ground of all our Prayers; that so, we praying in wisedome, may pray with con-

comfort: For alacke, thousands (it is to bee feared) that haue this Prayer ad vnguem, at their fingers ends, are altogether ignorant of the worthy contents of the same.

Concerning which Prayer, I obserue these foure things.

1 First, the Occasion hereof: And that was, vpon the complaint and suit of the Disciples; who (being weake in this Gift) entreated Christs helpe, saying: Master, teach Luke 11. 1, 2. vs to pray, as *Iohn* also taught his Disciples. And he said vnto them: When ye pray, say; *Our Father which art in Heauen, &c.*

So that Christ gaue them this Prayer, not onely to vse the prescript forme thereof, but also to frame all their Prayers sutable to the same.

2 Secondly, the Breuitie hereof, containing but fiue, and those short Petitions.

It pleased Christ in his wisdom

to make it briefe and short for these three causes. 1

1. That it might be sooner learned, and better kept. 1

2. That it might be often repeated, and not wearisome. 2

3. That it might take away all excuse from those, that in any respect neglect Prayer. 3

Thirdly, the Excellencie hereof: and that is double. 3

1. In respect of the Author: It was made by Christ himselfe, who is the Wisedome of the Father. 1

2. In respect of the Subject: For it containeth in it (though never so short) whatsoever is necessarie for Gods Glorie, our present Good, and everlasting Comfort. 2

Fourthly, the Necessitie hereof: It is as necessarie to the Christian Soule, as a Castle or Bulwarke to the Citie. 4

This Prayer (whereof I have spoken) containeth in it generally three things.

First,

1 First, a Preface.
2 Secondly, Petitions.
3 Thirdly, a Conclusion.

The Preface. The Preface is set downe in these words: Our Father which art in heauen.

The Preface consisteth of two parts.

1 The first part concerneth our owne selues, in these words: Our Father.

The second part. The second part of the Preface concerneth God, in these words: Which art in heauen.

The first part of the Preface concerning our selues, containeth in it two things.

1 First, a Dutie.
2 Secondly, a Prerogatiue.

1 First, a Dutie, in this first word Our.

(Our) Note. In this word (Our) we are taught what loue, care, and affection should raigne in the members of the Mysticall Body.

We should pray for the whole Body of the Saints, as well as for our owne soules. The Eye saith not

for it selfe alone, but for the good of the whole Body; the Hand labourreth not for it selfe alone, but for the whole Body: So should wee craue all comfortable Graces for our Brethren, and for the whole Body of Christ Iesus, as well as for our owne selues.

Secondly, a Prerogatiue, in this word Father. 2

By (Father) here is not onely vnderstood the first Person of the Trinitie, but the whole Trinitie. For as God is said to be our Father, in respect of Creation, Redemption, and Preseruation: So the whole Trinitie haue their parts in them all. (Father.)

Againe, the Name of (Father) when it is put with any other Person of the Trinitie, is taken personally, that is, for the first Person of the Trinitie: But when it is put with his creatures, it is taken essentially for the whole Trinitie.

So that in Christ our Mediator, wee that were by nature the Children of Wrath, are become the Sonnes of Ephes. 2. 3.

God, and Heires of eternall Life. And this is the great Prerogative of the Children of God.

Note. To be the Sonne of a mightie Monarch and great Prince, is high eminence: but to be the adopted Sonne of God, unspeakable is the excellencie of this Title.

Vses.

1 Herein the love of God doth first appeare unto us: Behold, what 1 Ioh. 3. 13. the Father hath shewed on us, that wee should be called the Sonnes of God.

2 Secondly, by this word (Father) our faith is much strengthened in our prayers: for we pray not to an inexorable Judge, but to a mercifull Father, who can denie us nothing: as wee may comfortably read Mark. 7. 9, 10, 11.

3 Thirdly, wee have good warrant to call God, Father; and it is no impudencie so to doe, for wee have Ezek. 36. 28. Gods promise; You shall be my people, and I will be your God: We Luk. 11. 2. have Christs warrant; When you pray, say, *Our Father*: And we have the Holy-Ghosts instruc-

Re-

Rom. 8. 15. Ye haue receiued the spirit of Adoption, whereby wee cry *Abba* Father.

Fourthly, if God be our Father, then let vs haue a continuall care (like good Children) to giue him his due loue, and deserued honour, as he calleth for the same of vs in the Prophet: A Sonne honoureth his Father, and a Seruant his Master: If I be a Father, where is then mine honour? and if I be a Master, where is then my feare? Mal. 1. 6.

Thus much of the first part of this Preface.

The second part of this Preface concerneth God, in these words: Which art in Heauen. The second part.

This second part, concerning God, containeth in it a double description.

Firſt, a description of the Maiestie of God. 1

Secondly, a description of the Habitation of God. 2

The description of the Maiestie of God, in these words contained (Which art) is double.

1 Which art

First, a description of his Immutabilitie; *Which art.*

Note.

The Lord in his Essence is immutable, and in his Attributes without shadow of change: The Lord therefore sending Moses to Pharao, bad him say on this manner, I AM, hath sent me.

Exod.3.14

And as God is thus immutable in his Essence and Attributes, so is he immutable in his Word: Heauen and Earth shall passe away, but my Words shall not passe away.

Mat.24.35

Note.

And this is a Doctrine of much comfort, that the Lord in his Word and Promise is vnalterable, and without mutabilitie or change.

2

Secondly, a description of his Eternitie; *Which art.*

The Lord is to day, yesterday, and the same for euer: He was before all beginning, and shall neuer haue ending: He was not in time, neither shall he end in time, but remaineth the same for euer.

3 In heaven

Thirdly, a description of God's Habitation, in these wordes, (In Heauen.)

We are here to know, that God cannot properly be said to be in a place, because he is an infinite and incomprehensible spirit: He is in Heaven, by his Glory; in Earth, by his Power; in Hell, by his Iustice; and in the depth of the Seas, by his Miracles. Behold, the Heaven, and the Heavens of Heavens, are not able to contain the Lord: Heaven is his Seat, Earth is his Foot-stoole, &c. 1 King. 8. 27.

God is said to be in Heaven: as Psal. 2. 4. He that dwelleth in Heaven, shall laugh them to scorne. And Psal. 113. 5. Who is like to the Lord our God, that hath his dwelling on high? that is in Heaven? And Psal. 123. 1. Unto thee lift vp mine eyes o thee that dwellest in the Heavens.

God is said especially to be in Heaven, for these foure causes.

First, because his Glory is most manifested in Heaven: even as the Seat of the Soule, the Heart, and the Heart may be said to be, because the Soule is most there, though it be not in any one place of the Body

ſecluded: ſo the Lord is ſaid to be in Heauen, becauſe his Glory doth there moſt appeare.

2 Secondly, becauſe Heauen is the place where Chriſts Body is, and Heauen is the Palace of Angels and Court of Saints, where they behold the glorious face of God.

3 Thirdly, becauſe God doth there reigne perfectly, and to him there is done abſolute obedience.

4 Fourthly, becauſe from thence he manifeſteth himſelfe to vs, by Reuelations, Oracles, Viſions, and the like; and from thence he gouerneth the World, ſending Light, Heat, Raine, and ſuch like.

Note. So that, in that he is ſaid to be in Heauen, his Maieſtie doth not onely appeare, but alſo his Dominion and Power, to which all things in Heauen and Earth are ſubiect: as his Godhead in the word (Father) ſo his Power in theſe words (in Heauen) are manifeſted to vs.

Vſes. 1 This therefore firſt teacheth vs, that wee muſt humble our ſelues in our Prayers before the great God of

of Heauen and Earth, who is able to damne both body and Soule in Hell fire.

Secondly, wee must come before him with all possible reuerence, because he is not an ignoble Father, or Earthly, but an Heauenly Father, and a glorious Maiestie. 2

Thirdly, we must mount vp our hearts to Heauen when wee pray, and there be present with God. 3

Fourthly, we must pray especially for heauenly things, we must looke for all good things for Body and Soule from thence, and our conuersations must likewise be holy, and heauenly. 4

Thus much of the second part of this Preface.

The second part of this Prayer, are the petitions themselues, in number fiue. The second part.

The first three, concerne Gods Glory; the latter three, our owne good. The first Petition.

The first Petition; Hallowed be thy Name.

Note. This is put in the first place, to shew, that Gods Glory is to be preferred above all things, euen above the care of our owne Soules saluation.

Hallowed. By Hallowed, or Sanctified, is not meant that we should adde holinesse to God; but to acknowledge Gods Maiestie holy, and euery way excellent, as it is. The like phrase is vsed in the Gospel of Luke: Wisdome is iustified of her Children; that is, acknowledged and declared to be iust. *Luke 7.35.*

Name. By the Name of God, is not here meant his Commandements, as Leuit. 22.32. Neither the Authoritie of God, as Mat. 28. 19. But by the Name of God is vnderstood the Essence of God, as 1. King. 5. 5. and Psal. 116. 13. and his Attributes; by which his Maiestie is made knowne in some measure to vs; as his Wisdome, Power, Holinesse, Mercie, Iustice, &c.

So that in this Petition wee desire these three things.

I First, that wee may be enlightened

tened to know the qualities of God aright.

Secondly, that wee may confesse and acknowledge the Lord to be such an one, as the Scriptures haue recorded of him, concerning his Greatnesse, Worthinesse, and Attributes: That hee is a Spirituall substance, most wise, most Holy, Eternall, Infinite: That hee is Great, without Quantitie; Sweet, without Qualitie; Everlasting, without Time: in his Greatnesse, Infinite, in his Power, Omnipotent; in his Counsell, Inestimable; in his Judgements, terrible: Invisible, yet seeing all things; Immutable, yet changing all things; Immoueable, yet moouing all things. 1 2

Thirdly, that wee may giue vnto him his due honour, and beare his Image of holinesse before the world; in the heart, by louing him, and beleeuing in him; in the tongue, by reuerent speaking of him, by praying to him, and praysing him; in the whole man, by obeying him, and holily liuing to him. 3

These therefore faile in the performance of this first Petition.

1 First, all Atheists, that acknowledge no God.

2 Secondly, all Heathen Idolaters, and ignorant persons, that worship not God aright.

3 Thirdly, all Infidels, that depend not upon his all-commanding Power and might.

4 Fourthly, all proud persons, that seeke not Gods glory, but their owne.

5 Fifthly, all Swearers, and all that unreuerently take the Name of this great IEHOVAH in their mouthes.

6 Sixtly, all hard hearts, that will neither be allured by his mercies, nor moued by his Iudgements.

7 Seuenthly, all vnthankfull wretches for the benefits continually receiued from him.

8 Eightly, all that are negligent in offering vp the Spirituall Sacrifice of Prayer, and call not vpon his Name.

9 Ninthly, all prophane people,

and

and vngodly liuers whatsoeuer; as Adulterers, Drunkards, Lyars, &c.

Thus much concerning the first Petition.

The second Petition; Thy Kingdome come. The second Petition. Thy.

This word (Thy) sheweth, that there is a double Kingdome. First, the Kingdome of God: secondly, the Kingdome of Sathan; called the Kingdome of Darknesse, Col 1.13. Wee pray therefore, that sinne may not reigne in our mortall bodies; that we may not be Bond-slaues to the Prince of the Ayre; but that the Lord would admit vs into his Kingdome and rule and reigne ouer vs by his holy Word and Spirit.

This word (Kingdome) is taken many wayes in the Scriptures. Kingdome

First, it is taken for the Gouernment of the whole World: as Psal. 145. 13. Thy Kingdome is an euerlasting Kingdome, and thy Dominion endureth throughout all ages. 1

Secondly, it is taken for that Gouern- 2

Gouernment, whereby the Lord ruleth and reigneth in the hearts of the Elect in this World, by his Word and Spirit; which is called the Kingdome of Grace: The Kingdome of God is within vs, *Luke* 17.21.

3 Thirdly, it is taken for that Gouernment whereby hee ruleth in Heauen, most perfectly in the Saints and Angels, and this is called the Kingdome of Glory: In this Kingdome, the Elect shall reigne with Christ for euer, Psal 49.14.

In this Petition, the first acceptance is not to be vnderstood; but the second, of Grace; and the third, of Glory.

So that in this Petition wee desire these three things.

1 First, that the Lord would build in vs the Kingdome of Grace, and rule in our hearts by his Word and Spirit, sanctifying our spirits to all obedience and godlinesse.

2 Secondly, that this Kingdome of Grace may be increased in vs dayly; that we may grow, *Ephes.* 4.15. in grace

grace and godlineſſe, from the meaſure of the gift of Chriſt, *Eph.*4.7. to the meaſure of the age of the fulneſſe of Chriſt, *Eph.*4.13.

Thirdly, that our hearts may be inflamed to long for, and deſire the Kingdome of Glory; that ſinne and all wickednesſe confounded, wee may perfectly glorifie our heauenly Creator: as Paul prayes, Phil.1.23. I deſire to be diſſolued, and be with Chriſt: And as the Saints of God, Rom.8.23. Wee that haue receiued the firſt fruits of the Spirit, euen wee doe ſigh and mourne, waiting for the Adoption, euen the Redemption of our Body. 3

Theſe therefore faile in the performance of the ſecond petition.

Firſt, they that ſuffer ſinne to reigne in their mortall members, and yéeld obedience thereunto. 1

Secondly, they that quench the Spirit of God, and will not be ruled by the good motions and holy directions of the ſame. 2

Thirdly, they that make no conſcience of their wayes, that condemne 3

the

the counsell and hearing of the Word, and pray not heartily for the free passage and flourishing estate of the same.

4 Fourthly, they that labour not for perfection in Grace.

5 Fifthly, they that are not prepared for the comming of Christ, neyther with nor long for his appearance in Glory.

Thus much concerning the second Petition.

The third Petition. The third Petition: Thy will be done in Earth, as it is in Heauen.

Will. The Will of God is double.

1 First, An hidden Will: which is the immutable purpose and decree of future euents: Which Will is alwayes done, neyther can it be changed or altered by any; My counsell shall stand, and I will doe whatsoeuer I will, *Esay* 46.10. Neither can any resist this Will: as Prouerb. 21.30. There is no wisedome, no vnderstanding, no counsell against the Lord.

2 Secondly, the Will of God is taken metaphorically, for whatsoeuer doth

doth declare his Will, and proceed from the same: as his Precepts, Counsels, and Lawes; which the Apostle calleth the Good will of God, *Romans* 12.2. And this Will is called the Reuealed Will of God, because it is reuealed vnto vs by his Word. Of this Will wee reade, Psal. 103. 21. Praise the Lord all ye his seruants, which doe his Will; that is his Commandements. This is the Will which we pray may be done.

So that in this Petition, we desire these three things.

First, to denie our selues, and our owne wills, and to doe the Will of God, and to submitt our wills to Gods Will, as well in aduersitie as prosperitie. Thy will. 1

Secondly, to doe it without delay, whyle wee are vpon the face of the Earth breathing. In earth. 2

Thirdly, to doe it as the Angels doe it in Heauen; that is, zealously, readily, carefully, and sincerely. The Cherubins haue fiue wings: two to couer themselues from the face As in Heauen. 3

fare of the Lord, two, to cover their feet from men, and two to flye withall, and to doe the will of their Creator: as Plal. 103. 20.

As it is. Euen as: These words doe not here signifie equalitie, but similitude, as some imagine, because wee cannot doe the will of God so perfectly as the Angels doe: yet, in my iudgement, we ought to striue for perfection, and resolue perfect obedience to his will.

These therefore faile in the performance of this third Petition.

1 Firſt, the Papiſt, that doth imagine he hath Free-will to doe that which is good.

2 Secondly, they that follow their owne will, either in life or iudgement.

3 Thirdly, they that will not with patience ſubmit their wills to Gods will, in aduerſitie.

4 Fourthly, they that poll off their obedience till their Death-Bed, and refuſe to giue their whole life to the doing of Gods will on Earth.

5 Fifthly, they that are contented with

with imperfect obedience, taking men, and not Angels, for their example.

Sixtly, they that are luke-warme in the seruice of God, and not zealous. 6

Seuenthly, they that seeme to doe Gods Will, and doe it to be seene of men, as Hypocrites, and doe it not sincerely. 7

Thus much concerning the third Petition.

The fourth Petition: Giue vs this day our dayly Bread. The fourth Petition.

Giue; We are taught from hence to seeke our food and maintenance from God; for he is Lord, and giuer of all good things. Giue.

Obiect. The rich man that hath plentie, needeth not to call vpon God in this Petition. Obiect.

Answ. Rich men, if they want Gods Blessing, they haue nothing, but want (in effect) all. Rich men therefore dayly must haue this word (Giue) in their mouthes, notwithstanding their abun- Answ.

abundance, and that for these two causes.

1 First, that God would preserue that which they haue: for many, of vtih doe some become poore, by Fire, Water, Theeues, &c.

2 Secondly, that God would blesse it vnto them: For a Chip, yea, a Stone will nourish life as soone as Bread, if Gods Blessing be not vpon it: therefore it is called the Staffe of Bread, *Esay* 3.1. Take away a Staffe from an old man, and he falleth; so take away Gods Blessings from the Bread, and it is vnprofitable.

This day. This day: The Lord will haue vs pray for the present day, and not for longer time, for these three causes.

1 First, that hereby wee may be brought to depend vpon his continuall prouidence by faith, from day to day: Thus he dealt with Israel for Manna, *Exod.* 16.

2 Secondly, that we may hereby lay aside our excessiue care and prouision for the things of this life.

Thirdly,

Thirdly, that hereby we may be brought to see the vncertaintie of our liues, that wee cannot promise to our selues so much as to morrow; as we may reade in Iam. 4. 14. To day therefore wee begge our dayly Bread; to morrow (it may be) wee shall haue need of this petition. 3

Our: Though this Bread be the Lords gift, yet for these two causes it is called Our. Our.

First, to shew vnto vs, that in Christ wee haue right and interest in the good Creatures of God; as in the first of the Corinth. 3, 22. Ye are Christs, and all things are yours. God hath giuen vs Christ; and in him, all things: They are but vsurpers, that receiue them out of Christ. 1

Secondly, to shew that that Bread is onely Our, which we obtaine from God, by diligent paines in a lawfull Vocation. 2

Dayly: Because our liues cannot continue, without a dayly supply of these Necessaries: as Dayly.

by

by common experience wee doe finde.

Bread. Bread: By Bread is meant here (by the figure Synecdoche) all things necessarie for this temporarie life; as Meat, Drinke, Cloth, Peace, Libertie, &c. as it is taken in Genesis: Thou shalt eat thy Bread with the sweat of thy browes; that is, thou shalt get thy living by labour, and the sweat of thy browes.

Gen. 3. 19.

So that in this Petition wee desire these three things.

1 First, that God would in Christ bestow on us all things necessarie for the maintenance of our mortall life.

2 Secondly, that hee would bless our paines and labours in our Vocations to this end and purpose.

3 Thirdly, that he would giue them vnto vs at such times, and so often as our natures necessitie requireth; which is dayly and hourely.

These therefore falle in the performance of this fourth Petition.

1 First, they that attribute to the Creature, vertue of refreshing: which

which commeth meerely from the Blessing of the Creator.

Secondly, that vnlawfully hoard vp for time to come: as the Fole, Luke 12. 19. Soule, take thy rest, for thou hast goods layd vp for many yeares. 2

Thirdly, they that eate not their owne Bread; as Vsurers, Theeues, Cheaters, Deceiuers, Lyars, &c. 3

Fourthly, that idly spend their dayes, without paines and labour in a lawfull Vocation. 4

Fifthly, that pray for superfluous things, and for whatsoeuer is more then necessarie. 5

Sixtly, that depend not vpon Gods Prouidence euen for the least things, as a Morsell of Bread. 6

Seuenthly, that are couetous, and not contented with that which they haue, more or lesse. If wee haue where with to be cloathed, and fed; in the feare of God, let vs therewith be content. 7

Thus much concerning the fourth Petition.

The

The fifth Petition. Forgiue, &c.

The fifth Petition: And forgiue vs our trespasses, as wee forgiue them that trespasse against vs.

Our sinnes are called Debts in the Gospell of Luke 11. 4. in regard of the resemblance betweene them: For as a Debt doth binde a man eyther to make satisfaction, or else goe to Prison; so our sinnes binde vs, eyther to satisfie Gods Justice, or else to suffer eternall damnation.

And because wee cannot of our selues satisfie the one, nor willingly would in our selues suffer the other, in Christ therefore wee sue to the Lord, for the forgiuenesse of them.

And vnder this forgiuenesse of sinnes, are vnderstood these benefits, as Iustification, Sanctification, Redemption, and Glorification.

Our sinne.

Againe, by sinne here is not meant the guilt onely, but the punishment also due to vs for the same.

As we forgiue.

As we forgiue, &c. These words are not (as Papists imagine) the cause why God should forgiue vs, because we forgiue others; but a signe that God will forgiue vs.

There-

Therefore these words (as wee forgiue) are added for these two causes.

Firſt, for our Inſtruction; to teach vs, that God requireth this at our hands: That we ſhould forgiue, as we would be forgiuen: That we ſhould be mercifull, as he is mercifull. You know how he was serued, that hauing his Debt forgiuen him, would not forgiue his Brother. 1 Mat. 18. 34.

Secondly, for our Comfort; to giue vs to vnderſtand: That if we, which be ſinfull men, can remit wrongs and iniuries done againſt vs; much more will our Heauenly Father (whoſe mercie is aboue all his workes) forgiue his ſeruants, when in true Repentance they ſhall turne vnto him: Oh, hee is very readie to forgiue! 2

And in forgiuing our Brethren, we are to know, that we may forgiue the iniurie done againſt vs, but not the ſinne therein done againſt God: God onely forgiueth ſinnes. He that ſinneth, offendeth the Law:

the

the iniurie is done against him from whom he stealeth; but the sinne against Gods Law, Thou shalt not steale: He may forgiue the iniurie, but God onely must the sinne.

So that in this Petition wee desire these three things.

1 First, vpon our confession and true humiliation for sinne, that it would please the LORD not to lay to our charge either the guilt or punishment of our sinnes; but in the righteousnesse and invtterable Passion of IESVS CHRIST, hee would raze them out of the Bookes of his Memorie, and saue our Soules alive.

2 Secondly, that by the infallible testimonie of his good Spirit, and by a resolute perswasion of Faith he would assure our Consciences of the free remission of them, and seale vs vnto the day of Redemption. Ephes. 4. 30.

3 Thirdly, seeing God requires the like forgiuenesse at our hands towards our Brethren; we further entreat his Grace, that we may [illegible] heartily

earthly forgiue iniuries done a-
gainſt vs, as we deſire forgiueneſſe
of our owne ſinnes at the hands of
God.

Theſe therefore faile in the per-
formance of this fifth Petition.

Firſt, the Heretticall Nouatians 1
are here condemned, who deny for-
giueneſſe of ſinnes after Baptiſme.

Secondly, the Church of Rome 2
alſo is here confounded, that aner-
reth, that God doth remit the fault,
but not the punihſment: a Doctrine
dangerous, diſcomfortable, and de-
ſtilliſh.

Thirdly, the Catharists are here 3
alſo confuted, who thinke they can be
without ſinne in this life.

Fourthly, they that confeſſe not 4
their ſinnes, and grieue not for their
corruptions.

Fifthly, that runne (by wilfull 5
diſobedience) dayly vpon Gods
score, and haue neuer care to come
out of his Debt.

Sixtly, that endeuour not to keepe 6.
a cleare Conſcience towards God
and men.

7 Seuenthly, that labour not so the peace of Conscience, that the World can neyther giue nor take away.

8 Eightly, that are so malicious bent against their Brethren, that no meanes can be brought to forgiue them: These men are so farre from forgiuenesse at the hands of God as (in effect) they pray that he would neuer forgiue them: A matter most fearefull, and much to be lamented.

Thus much concerning the fifth Petition.

The sixt Petition. The sixt Petition: And leade vs not into temptation: But deliuer vs from euill.

Leade vs not. Leade vs not: To be ledde into temptation, is to be ouercome of temptation, and enshared therewith as a Fish is taken in the Net: Christ was tempted, but not ledde into temptation.

GOD is sayd to leade vs into temptation, in these two respects.

First

First, because he permitteth Sathan to tempt vs. 1

Secondly, because in his Iustice he vseth him as an instrument of his wrath. 2

Into temptation: Temptation in Scriptures is taken two manner of waies. Intotemptation.

First, for that temptation wherewith the Lord doth proue and trie those that are his: of which Moses speaketh, Exod.20. 20. Feare not, for God is come to proue you: that is, whether you will obey his precepts, as you promised, Exod.19. 8. Againe, Psal. 66. 10. Thou, O God, hast proued, thou hast tryed vs euen as Siluer is tryed. Gods tryals alway tend to his owne Glory, and the good of his Children. 1

Secondly, it is taken (and that more generally) for that temptation wherewith the Deuill doth assault men: and this is any inticement of the Soule or Heart (eyther by the corruption of mans Nature, the allurements of the World, or the suggestion of the Deuill) to any sinne. 2

And in this sense, God is said not to tempt any man, Iam. 13.

The Fathers define temptation to be a corrupt affection, tending to enticing to euill: and to imagine this to come neere God, it is horrible Blasphemy.

The matter of temptation is in vs, euen our owne Concupiscence: the Deuill needeth but to bring his Bellowes to this fire, and it is soone with kindled.

But deliuer, &c.

But deliuer vs from euill: By euill is not here meant temptation; (for temptations are many times profitable) but by euill, is meant the sinne to which we shall be tempted by the Deuill, the World, and our owne Concupiscence; which is of it selfe simply euill.

Leade vs not into, &c. that is, though thou sufferest vs to be tempted, yet suffer vs not to be led away and ouercome of temptations; but deliuer vs from whatsoeuer euill we shall at any time be tempted to.

So that in this first and last Petition, we desire these three things.

First,

Firſt, wee craue for grace at the hands of God, whereby wee may withſtand ſinne, and repell the power of temptations, and not be ſwallowed vp of them. 1

Secondly, we craue, that by the power of Gods all-ſufficient grace, when ſinne aſſaulteth vs, we may not be ouercome of it, but ouercome it, and be deliuered from the power and ſlauerie of it. 2

Thirdly, ſeeing ſinne many times is more powerfull ouer vs, then grace in vs; we deſire that it may not take rooting in vs, to reigne in our mortall bodies; but ſpeedily we may be recouered, and deliuered from it. 3

Theſe therefore faile in the performance of this Petition.

Firſt, all that imagine God to be the Author of ſinne; God is the permitter, but not the Author; God is the Author of euery action, but not the Author of the euill inherent. 1

Secondly, thoſe that deſire abſolutely to be freed from all tempta- 2

tions; for it is not said, Let me not be tempted; but, Leade me not into temptation: For alas! this is the greatest temptation of all, not to be tempted at all.

3 Thirdly, those that presumptuously thinke, that of themselues they are able to withstand temptations and of their owne power.

4 Fourthly, those that are carelesse and respect not whether they ouercome, or be ouercome of temptation; that are as readie to yeeld to temptation, as the Deuill and the flesh are readie to tempt them.

5 Fifthly, those that liue and lye in sinne, and seeke not to be deliuered from this their damnable estate.

6 Sixtly, those that flye not the appearance of euill, that preuent not the beginnings of sinne, and eschew not the companie of traders in iniquitie.

Thus much concerning the sixt and last Petition.

The third part. The third and last part of this Prayer, is the Conclusion, in these words

words set downe: For thine is the Kingdome, the Power and the Glory, for euer and euer. *Amen.* The Conclusion.

For thine is the Kingdome. Thine is the Kingdome.

The Kingdome is said to be the Lords for these two causes.

First, because he is owner of all things that are. 1

Secondly, because he hath soueraigne rule ouer all things at his will. 2

The Power: All power is of God, and from God, that we haue. The Power.

And Glory: All Glory is due to the Lord our God. And Glory.

First, the reason why wee pray to God, is, because whatsoeuer we haue, we haue it from God, for he is King and Lord ouer all: and whatsoeuer strength of grace we haue, we haue it from God, the fountaine and giuer of all grace. 1

Secondly, the reason why wee would haue our Prayers granted, is, that Gods Kingdome, Power, and Glory may be aduanced; because the Kingdome and Power is the Lords, to him wee pray; and 2

because all Glory appertaineth t
him, wee returne to him thanke
giuing, and the glory of all: sayi
Psal.115.1. with the Psalmist; Not vnto vs, O
Lord, not vnto vs, but vnto thy Nam
giue the glory.

These therefore faile in the righ
knowledge of this conclusion.

1 First, that denie the generall Go
uernment and Prouidence of God
thinking all things come by fortun
or chance.

2 Secondly, that denie his Omni-
potencie, and that all power an
strength doe come onely from God
and that rest vpon their abilities fo
any thing.

3 Thirdly, that take to themselues,
or giue to any other, Glory and Ho
nour, which onely are due vnto the
Lord.

Amen. Amen. This last word is taken
two wayes.

1 First, for a witnesse of our Faith;
and then the acceptance of this word
is, It shall be so: we beleeue, that the
Lord in his good time will grant
our requests.

So-

Secondly, for a testification of our feruent desires; and then the acceptance of this word is, So be it: we desire the Lord to grant our petitions made vnto him. 2

In the first acceptance, wee are admonished to pray Faithfully; in the second, wee are admonished to pray Feruently: Which two (Faithfully and Feruently) are the principall things to be obserued in Prayer.

And this word is as well to be spoken of the Minister, as the People; though, for the most part, the Minister putteth it off to the People.

These therefore faile in the right vse of this word.

First, that offer vp Prayers to God, and are not perswaded in their hearts, that the Lord will heare them, and helpe them: These finde small comfort in their Prayers. 1

Secondly, that pray lukewarmely, and coldly; their tongue walking, and their hearts without 2

feeling; that are not earnest wi
the Lord; and that send them n
up with groanes, that cannot b
expressed.

Three Prayers never speed fo
Blessing.

1 First, *Timida*, a Fearefull Praye
when we beleeue not that we sh
be heard.

2 Secondly, *Tepida*, a Luke-warm
Prayer; when wee pray in dea
nesse of heart, and drowsines
of minde, without feruencie o
Spirit.

3 Thirdly, *Temeraria*, a Ra
Prayer; when wee pray eyth
without wisedome, or due con
deration.

Three Prayers speed for a Bl
sing.

1 First, *Fidelis*, a Faithfull Prayer
when wee are perswaded, that t
Christ, the Lord will grant all goo
things vnto vs.

2 Secondly, *Humilis*, an Humbl
Prayer; when wee (considerin
the greatnesse of Gods Maiestie, a
our owne basenesse and vnwor
nesse)

nesse) in all humilitie and lowlinesse call vpon his Name.

Thirdly, *Feruens*, a Feruent 3
Prayer; when wee poure out our hearts before God, when we pray with zeale and entire deuotion of the Soule.

Thus much concerning the Conclusion of the Lords Prayer.

THe Lord of infinite Mercie, and of endlesse Consolation, guide our hearts, and direct our spirits, by the holy direction of his good Spirit, in all our Prayers, and in all other our Christian Duties; that wee may in them all giue him true seruice, and answerable obedience; and so follow him faithfully and obediently in Grace in this World, that wee may be admitted to sing Halleluiah to his Maiestie for euermore, in the

World

World to come; and that for
CHRIST IESVS his sake, who
is our onely LORD and Saviour.
To whom, with the Father and
the Blessed Spirit, three glo-
ous Persons, but ons and the self
same Essentiall God, wee offer
up, from the bottome of our
hearts, all possible Power,
Honour, Dominion and
Thanksgiuing for
euer and euer.
Amen.

FINIS.

THE RACE CELESTIALL:

OR,

A ſpeedy Courſe to SALVATION.

1 COR. 9. 24.

So run, that ye may obtaine.

LONDON,
Printed by *Elizabeth Purſlow*
for *H. Bell* and *M. Bell.*
1634.

Printed by Edward Arber
for Private Circulation
1 8 8 4

TO THE MOST High and Mightie, most *Gracious and Religious* Prince, IAMES, By the Grace of GOD, of *Great Britaine, France*, and *Ireland*, King, Defender of the Faith Apostolicall, &c. *All blessed happinesse in this life, and eternall blisse in the life to come.*

THE Picture of Puritie, and Patterne of Pietie, (most Gracious and dread Soueraigne Lord) holy *Bernard* by name, deciphereth out at large the grosse enormitie of that vgly Vice Ingratitude; saying, that it is *Inimica animæ, exinanitio meritorum, dispersio vir-*

virtutum &c. An enemie to the Chriſtians Soule, an exile of Merits, a ruine of Vertues, and a conſuming Fire, that ſcorcheth vp the Fountaine of all Godlineſſe. Leſt therefore I ſhould condemne my ſelfe of this ſenſuall ſinne, and challenged bee of groſſe Ingratitude; I haue preſumed (craving pardon for my arrogant audacitie herein) in token of my loyall dutie to your ſacred Maieſtie, to tranſport theſe Lines Laconicall, and Letters Impolite, to the happie Hauen of your Princely heart; wiſhing to your Royall Grace, the Siluer of all Earthly proſperitie, and the Gold of all Celeſtiall felicitie. If your Highneſſe reſpect the matter, it is Celeſtiall: if your Supremacie the manner, it is too

too

too Terreſtriall : Yet pardon (moſt religious Prince) this my bold attempt, partly weighing the compulſion of entire affection, and partly conſidering the neceſſitie of your ſimpleſt ſubiects erudition. Thus ceaſing further troubling your Maieſties ſacred eares, proſterning my ſelfe vpon the knees of ſubmiſſion, at your Highneſſe foot-ſtoole, for pardon for my preſumption herein; I begge, without intermiſſion, before the Throne of Grace, that it would pleaſe the Almightie to bleſſe, protect, and defend your Royall Maieſtie, your bleſſed Bed-fellow, and all your Royall Iſſue, in this Life preſent, and in the Life to come Crowne you all with the

Crowne

Crowne of immortall Glory: and that for IESVS CHRISTS sake, our onely Lord, and euer-liuing Sauiour.

AMEN.

From *Hempstead* in *Essex*, this 16. of *Octob.* 1608.

Your Maiesties most humble Seruant, and most loyall Subiect,

HENRY GREENWOOD.

THE RACE CELESTIALL:

Or,

A ſpeedy Courſe to SALVATION.

---

1 Cor. 9. 24.

So run, that ye may obtaine.

BOETIVS, in his Booke *De Conſolatione Philoſophiæ*, ſaith, *Quod vnicuique viro bono inſerta eſt quædam cupiditas boni: id eſt*, That in euery good man there is inſerted a feruent deſire of that which is good. Now, the true and chiefeſt good thing that may poſſibly Boetius.

possibly be desired of mortall man, (in which onely the soule of man is fully satisfied) is the Lord God according to that of S. Augustine

August in lib. Confess. *Fecisti nos Domine, ad te, & inquietum est cor nostrum, donec quiescat in te: id est*, Thou hast created vs (O Lord) for thine owne selfe; and our hearts are disquieted, vntill they find a firme rest in thy selfe. And (as well

Bernard. saith S. Bernard) *Illud est verum & summum gaudium, quod non creatura, sed Creatore concipitur: hoc est*, That is the true and chiefest ioy which is conceiued, not of the creature, but the Creator.

Now the Lord (that is *Omnium summum bonorum*, Of all good things the chiefest) can by no meanes be attained, but by a true and liuely faith in Iesus Christ, his welbeloued Sonne, proouing it selfe by good fruits of amendment; by whom we are reconciled againe to the Lord and brought into the fauour of the most High; of which, by our sinnes we haue iustly beene depriued. As

Leo. well saith Leo; *Non dormientibus*

pro-

peruenit regnum cælorum, nec otio, nec desidia torpentibus præmium æternitatis promittitur: sed vigilantibus & bene viuentibus: id est, The Kingdome of Heauen falleth not to the Sluggards share, neyther is eternall blisse promised to idle and euill persons; but onely to those that liue by faith, and are vigilant in the works of godlinesse.

The holy Apostle therefore, hauing in the former Chapters of this his first Epistle to the Corinthians, earnestly and industriously taught them the true Path that leadeth to Life; hauing also perceiued, that they had embraced his Doctrine willingly, and runne in the same in some measure thearefully: he doth here in this Golden Simile, (that they might haue their Portion in the Lord) exhort them to perseuerance, holding out to the end of their liues; knowing that of our Sauiour in the Gospell to be true: Hee that endureth to the end, the same, and none but the same, shall be saued. Mat. 10. 22.

In

In which words, the Apostle borrowed a similitude, *à certamine cursorio*, from a terrestriall Race for a temporarie Prize: For as in that Race many runne, but one receiueth the Prize; namely, he that all the rest out-strippeth, and commeth first at the end: euen so in the Race of Christianitie, no man shall be Crowned, but hee that holdeth out to the end of his life: yet notwithstanding, there is this difference in this similitude; that in the Race terrestriall hee is onely guerdoned with reward, that toucheth first the Butt; and in this Race Celestiall, not onely one, but all may be Crowned with euerlasting Blisse.

In which excellent Simile, the Apostle compareth, *Cursui vitam: stadio pietatem: pramio salutem: id est*, Our Life to a Race, or running; Pietie, and Godlinesse, to a Race wherein we must run; and euerlasting Blisse to a promised Reward.

Text. So runne, that ye may obtaine. That is; so liue in this Life, vnder the

the Gospel of CHRIST IESVS, that ye may obtaine everlasting Life, in the Life to come. In which heavenly Exhortation of Paul, wee may generally observe these three things.

First, *Quid sit currere*, What is meant by this word, Run. 1

Secondly, *Qualiter currendum*, How wee must run to obtaine: So run. 2

Thirdly, *Præmium promissum*, the Reward promised to all those that run lawfully. 3

First, Run. By this Race, or Running, is understood this present life of man. 1

The life of man is compared to many things: some of the Philosophers have compared it to a Bubble; some, to a Sleepe; some, to a Dreame; some, to one thing; some, to another.

Iob compareth it to a Winde; the Prophet Dauid compareth it to a Shadow; Iames, to a Vapour; Peter, to a Flower; Esay, to Grasse; and the Apostle Paul, in respect of the celeritie and swiftnesse thereof, compareth it

Iob 7.7. Psal.109.23. Iam.4.24. 1 Pet.1.24. Esay 40.6.

Augustine. it here to a Race, or running. *Quid aliud* (saith S. Augustine) *est vita nostra, nisi quidam cursus ad mortem? vita dum crescit, decrescit; vita mortalis, & mors vitalis: id est,* What is our life, but a certaine running to death? Our life, while it encreaseth, decreaseth; our life is dying, our death is liuing.

The Traueller, the longer he goeth on his Journey, the nearer he is his Journeyes end: the Children of Israel, the longer they wandred from Egypt, the nearer they were the promised Land: So euery mortall man the longer he liueth, the nearer he is his Journeyes end, Death; for, Time and Tide stay for no man: Youthfull haires doe some turne gray, and actiue youth is some metamorphosed into crooked Age: *Cito pede labitur aetas; id est,* The dayes of man do swiftly passe away. *Tempora labuntur, tacitisq; senescimus annis, & fugiunt fræno non remorante dies: id est* Time swiftly passeth, and old age soone commeth on; no Bridle so strong, as can keepe in our galloping dayes.

Poet. Ouid.

He that runneth in a Race neuer
ayeth, till he commeth at the end
hereof: so euerie mortall Wight
volens nolens, willing nilling) neuer
ayeth till death (the end of his race)
ayeth him. The Picture of Patience
Iob by name) considering the swift
allage of the dayes of man, compa-
eth them to the swift Race of a
oft, saying, *Dies mei velociores sunt* Iob.9.25.
ursore: id est, My daies are swifter
hen a Post: yea swifter are they then
Weauers shuttle, they are as the mo- Iob.7.6.
ion of the swiftest ship in the Sea, and
s the Eagle that flyeth fast to her
orey. Our yeeres are spent (saith the Iob.9.26.
Psalmist) as a tale that is told: yea, Psal.90.9.
ur life is quickly cut off, and wee are Psal.90.10
oone gone. Therefore fitly is our
ife compared here by S. Paul (in
egard of the velocitie thereof) to a
ace, or Running.

From hence euery Christian is
o learne this lesson, that (seeing our
ife is nothing else but a running to
eath) hee redeeme the time, make
uch of it, whiles hee hath it: for
e houre spent cannot bee reco-

uered, time passed cannot bee
called.

Ecce nunc tempus acceptum, (sa
2. Cor. 6. 2. the Apostle) Behold now the accep
time, behold now the day of salu
on. This life is the time wher
our election must bee made sure,
sealed vp to our spirits by the in
lible testimony of the good Spiri
God: This life is the time, wher
euerie man in his calling, m
worke out his saluation with fe
and trembling: This life is the ti
wherein we must bee admitted i
the kingdome of Grace, if euer
loke to bee admitted into the ki
dome of Glory: In this life m
we be martriculated into the my
call body of the Church, if euer
will loke to sit at the Bridegro
Table in heauen: In this life m
wee haue heauen in inchoation,
after this life we will haue it in p
fection.

The Husband-man will in
wise slacke his opportunitie o
his time in tilling and so loing
ground, that in summer he may h

the better crop: The Tradesman will not misse his faires & markets, that hee may increase his flocke the more in those his painfull attaires: The Storke in the ayre, the Turtle, the Craine and the Swallow obserue their times, as saith the Prophet: the litle silly creature (the Ant by name) gathereth in Summer, whereby shee may liue in winter. Euen so should euery Christian take his time, and treasure up (with the painfull Bee) the hony of good workes in the hiue of a heart in this life, that hee may (saith the faithfull seruant) be welcommed into his masters ioy, in the life to come. But alas, alas, men are so besotted with blindnesse and ignorance, that they may be sent to the very senseless creatures for wisedome in this point. Aske the beasts, and they shal teach thee, & the fowles of heauen, and they shall tell thee (saith the iust man Iob.) Or speake to the earth, and it shall shew thee, and the fishes of the sea, and they shall declare vnto thee. Esay. Oxe knoweth his Masters stall, and his Asse his

Ierem. 8. 7.

Prou. 6. 8.

Iob. 12. 7. 8

Masters crib: but miserable man hath not knowne his Maker.

O let vs not be worse than Horse, Asse and Mule, that haue no vnderstanding: but let vs (in the feare of God) know our times and seasons.

Esay 55.6. Let vs seeke the Lord while hee may bee found, and call vpon him while he is neere. Let vs in no wise post ouer our amendment from day to day. Let vs liue no longer in careles securitie, like sensuall, brutish, and hellish Epicures, that neither beleeue nor yet respect the Iudgement to come: that sing that cursed Epitaph of Sardanapalus:

Poet. *Ede, bibe, lude, charum præsens tempus in exple*
Delitiis animum: post mortem nulla voluptas;

Id est, Eat, drinke, play and be merry, liue in all kind of pleasure: for, after death there is no pleasure: That sing with the old man in the Poet:

Because my dayes are short
which I haue here to liue;
To women wine and pleasant sport
I meane my selfe to giue.

Let

Let vs not bee like those foolish Virgins, that knocked at the gates of heauen too late, when the doores were shut against them: For, after this life there shall bee no place for pardon, nor time for Repentance; therefore in time look to the welfare of thy deere Soule that thy Soule may fare wel, not for a time, but for euer.

One depth (saith the Psalmist) calleth for another: The depth of our misery crieth for the depth of Gods mercy: let vs therefore be as swift in running the race of Christianitie, as our liues are swift to leaue vs: let vs be as swift to kill sin in vs, as sin is to kill vs. O (beloued) let vs bee as swift to pull out the sting of the Scorpion (which is sin) as he is with his sting swift and ready to stab vs at the heart, and wound our soules incurably: that when death, the end of our Race, shall come, (which is most certaine, and yet his time most uncertaine) it may be unto vs, as it is to al the Saints of God, *Ianua vitæ, finis miseriarum, introitus refrigerii, scala ascensionis in cœlum.* The

Psal. 42. 7.

gate to life, the end of miseries, the beginning of euerlasting refreshing, and the Ladder of ascension to the highest and happiest heauens.

Text. So run, that ye may obtaine.

2 Secondly, *Qualiter currendum est*, How must we run? So obtaine. So run.

If we will run to obtaine, we must run these three wayes.

1 First, *Directè, rectâ via*, the right way.

2 Secondly, *Celeriter seu festinanter*: Swiftly or speedily.

3 Thirdly, *Perseveranter*, Perseverantly holding out to the end.

1 First therefore, that wee may obtaine, we must run directly, the right way that leadeth to life.

Those that run in a Race, will not make the furthest way about the nearest way home (as wee say) but they will take the shortest cut that may be, and run the directest way that can be, that they may the rather obtaine. So should wee run in the right way that leadeth to life, if wee will obtaine life euerlasting.

Lac-

Lactantius speaking of mans creation, saith that *Homo incedit erectus in Cœlum: id est*, Man goeth right up, lifting his eyes toward heauen: Lactan.

Os homini sublime dedit, cœlumque tueri iussit: Ouid.

Id est, God gaue man a loftie face, a face to behold the heauens; whereas other creatures fasten their eyes vpon the centre of the world, frō whēce they came, hanging downe their heads to the earth like Bul-rushes. As man therefore was created pure and vpright in Soule, and straight and right in body, carrying his head toward heauen: so must hee run (if euer hee will obtaine heauen) in the straight way, and right path that leadeth to Heauen.

Many there are that seeke the Lord and finde him not, because they seeke amisse: so many there are that run, (yea al men liuing are runners) yet are they farre from obtaining, because they run amisse.

There are foure sorts of grounds, yet but one fructiferous: there are foure wayes in the world, yet but

one and (and that a narrow one) th
leadeth to life. Generally, there
but these two: the way of Godlines
and the way of Iniquitie: whereof,
one in the Gospell of Matthew,
called The broad way, and the oth
The straight and narrow gate: yet
John (considering the multiplicitie
this dangerous Labyrinth) doth
out this broad way into three ma
heads: into Luxurie, Couetousnes
1Ioh.2.16. and Pride, saying, Whatsoeuer is
the world, is either the concupiscen
of the flesh, the concupiscence of
eye, or the pride of life:

Poet. *Hæc tria pro trino numine mund*
habet.

id est, This is the trinitie which th
world doth worship. These wayes
are wide and large, and whole mu
titudes walke in the same: *Magn*
plenitudo hominum, sed magna solitu
do bonorum: id est, There is a gre
plentie of men, but there is a great sca
city of good men.

These wayes seeme pleasant to be
walked in, yet *Nouissima illarum*
mors est, The end of these wayes is
death:

death: for the deuill, like a subtil fisher, sheweth the bait but hideth the hooke: sheweth the vnprofitable profit, and vnpleasant pleasure of sin, but hideth the hooke from mens eyes, which is death, according to that of S. Paul, *Stipendium peccati mors est*: The wages of sinne is death here, hell and damnation hereafter. Sinne seemeth at the first to fawne vpon a man, but yet in the end it will (with Caines dogge) plucke out the very throates of our soules. Gen. 4.

In these main rodes (the more is the pitty) doth the greatest part of mankind run headlong to perdition, without any check of conscience, remorse for their sins, or any reclamation in the world. Sinne neuer more then in these our dayes of the Gospell abounded: the deuill hath more followers then Christ; the whole multitude cryed Crucifie him, Crucifie him: but there was but one, (and that a silly woman) that laboured to set him free. The saying of Paul to the Romans is verified in these our dayes of sin, There is none righteous, Mar. 27. 16

Rom.3.10, 11,12. no not one: There is none that vnder-
standeth: there is none that seeketh
God: all haue gone out of the way, a
are altogether vnprofitable; there
none that doth good, no not on
Gal.5.19, 20,21. Pride, Whoredome, Adulterie, Forn
cation, Vncleanneſſe, Wantonneſſe,
dolatrie, Witch-craft, Hatred, Debat
Emulation, Wrath, Contention, Sed
tion, Hereſie, Couetouſneſſe, Drunke
neſſe, Swearing, Forſwearing, Blaſph
mie, Prophaneneſſe, contempt of t
Word, deſpiſing of Gods Meſſenger
and the like abominations
raigning in euery angle of this
Iland; yea, our Land is becom
ſinke of ſin, a pit of pollution, and
place of abomination; defiled wi
iniquitie, *A vertice capitis, vſque a
plantam pedis: id eſt*, from top to to
hauing no ſound part throughout t
yea, our whole Land is out of cou
Lam.3.22. And it is the great mercie of God, th
we are not conſumed.

Yea, theſe laſt dayes of the world
are like to the daies of Iſraels pro
uocation of the Lord in the wilder
neſſe: wherein wee preferre the ſa
uery

nery of Egypt, aboue the sweet Man-
na of heauenly blisse.

Yea, that saying of the Prophet is
verified of the most part of mankind:
That the children gather sticks, the Fa- Ierem. 7. 8
thers make the fire, & the women bake
cakes for the Queene of Heauen: That
is, they offered sacrifice to the Sun
and Mone, and Planets, which they
called the Quéene of heauen. So the
Beast of Rome with his Antichristi-
an crue, doth sacrifice to Marie, mak-
ing her an Idol, and calling her
(as in their *Salue Regina*, and *Regi-
na cœli lætare*, doth appeare) the
Quéene of Heauen. They make Ig-
norance the mother of their Deuoti-
on: Sir Iohn Lacke-latine, and Sir
Anthony Ignorance are their chiefest
Clarkes, and best Masse-mongers.

Yea, the world is growne to that
height of reprobation, that that
which is written in Iob, is verified
of many: They say to God, Depart Iob 21. 14,
from vs, for we desire not the know- 15.
ledge of thy wayes: who is the Al-
mightie, that wee should serue him?
Full little thinking that the Lord
shall

shall answer them with the like D
Mat 7.23. *cedite*, Depart from me, ye workers
iniquitie.

Thus we see, how the worldlin
run in the race of iniquitie, the bro
way to the lake vnquenchable: som
in the race of Atheisme, some in P
pisme, some in Mahumetisme, som
in Paganisme; but few there a
that run in the race of Christianisme
But thou that wouldest be save
thou that wouldest so run that tho
mayst obtaine, run not in any of th
wayes, but flye from sinne, as from
stinging Serpent, and a bitin
Gal.5.21. Cockatrice: For they that doe suc
things, shall not inherit the Kingdom
of God.

The right way therefore where
Hac via iter we must run, is the way of Godli-
est superos. nesse, the way of Christianitie, th
way of the Word of God, framing al
our thoughts, words and operations
according to the precise and strict
rule of the same: For *Factores legis*
iustificabuntur: id est, The doers of
the Law shall be iustified, saued and
glorified.

This

This way of Godlinesse is a blessed way to walke in: It is sweeter than the hony, or the hony combe: *Iugum Christi suaue est, & onus suum leue: id est*, The yoke of Christ is easie, and his burden light. *Mandata eius grauia non sunt: id est*, His Commandements are not grieuous: and his Commandements are exceeding large. Her wayes are wayes of pleasure, and her pathes prosperity. It is a lanthorn to our feet, and a light vnto our paths: It is a pillar of fire to carry vs through the wilderneſſe of this world to the Celestiall Canaan, it is the power of God to saluation to euery Beleeuer, both Iew and Grecian: It is able to saue our soules, it is able to make us wise to saluation: it is profitable to teach, to improue, to correct, to instruct in righteousnesse, and to make us perfect in all good workes.

Psal. 19. Mat. 11. 30. 1 Ioh. 5. 3. Psal. 119. Pro. 3. 17. Psal. 119. 105. Rom. 1. 16 Iam. 1. 21. 2 Tim 3. 15, 16, 17.

It is comfortable in all cases and parts of our life, both in prosperitie and aduersitie; both in life and death: If we fight, it is a sword: if we hunger, it is meat: if wee thirst, it is drinke: if we be naked, it is a garment:

ment: if we be in darkness, it is light
yea (in a word) the Word of God is
Mat. 7. 13. The high-way to Heaven, Enter therefore in at the strait gate of amendment: and run in the same, from faith to faith, from grace to grace, from vertue to vertue, from strength to strength, till thou beest a perfect man in Christ Jesus.

Rom. 13. 12, 13, 14. Cast away the works of darkness, and put on the Armour of light: walke honestly as in the day; not in gluttonie, and drunkennesse, neither in chambering and wantonnesse, nor in strife and envying; but put on the Lord Jesus Christ, and take no thought for the flesh to fulfill the lusts of it. Be
Mat. 10. 16. wise as the Serpent, be innocent as the Doue.

Amongst diuers points of wisedome to bee found in the Serpent, this is one: namely, She casteth her coat, and so renouateth her age, as Aristotle saith. These three beasts,
Arist. de nat. Animal. lib. 8. cap. 17 *Tum Vere, tum Autumno*, both in the Spring, as also in Autumne, doe cast their skinnes, viz. the beast like a Lizzard, called in Latine *Stellio*,

Quia

Quia habet maculas, quasi stellas colo infixas: Because he hath spots in his necke like starres: *Lacertus:* the Lizzard; and the Serpent. And to doe this, they go through some narrow cranny or other, to loosen their skinnes and cast them within foure and twentie houres. So shouldest thou put off the old man with all his workes: And to doe this, thou must goe, *Per strictam arctam pœnitentiæ: id est,* Through the narrow cranny, and straight gate of amendment. Lacertus. Serpens. Col. 3. 9.

Meditate therefore (with the Iust man) in the Law of God day and night. Let the candle of faith burne cleere in the lampe of thy heart, and nourish it with the oyle of loue and good workes: Walke not in the counsell of the wicked: stand not in the way of sinners: sit not in the seat of the scornfull; but run in the Race of Liue well, that liuing well, thou maist die well, and after death eternally speed well, obtaining that blessednesse: Blessed are they that die in the Lord. Psal. 1. 2. Psal. 1. 1. Apoc. 13. 4.

So run, that ye may obtaine. *Text.*

And that we may run in the Race of

of Godlinesse, one Caueat is exceeding necessary: namely, that we auoid wicked company, which will draw away our hearts from this Race Celestiall. *Qui tangit picem, coinquinabitur ab ea: id est* Hee that toucheth pitch shall bee defiled therewith. *Cum sancto sanctus eris, & cum peruerso peruerteris: id est*, With the holy thou shalt bee holy, and with the froward thou shalt learne frowardnesse: for birds of a feather will flie together.

Eccles. 13.

It was not lawfull for a Iew to conuerse with a Samaritane: if an Hebrew did eate with an Ægyptian, it was counted abomination, so must we count it abomination and hold it a point of reprobation, to frequent the company of damned hel-hounds, and hellish miscreants: Let vs therefore flie al occasion and euery apparition of euill; let vs delight in the company of those that feare the Lord, and excell in uertue. Well therefore saith Seneca, *Cum illis versare, qui te meliorem sunt facturi, vel quos meliores efficere possis: id est*, Keepe company

Seneca.

with

with those that may make thee better, or whom thou maist make better.

I command you therefore, brethren, (as saith S. Paul) in the name of our Lord Iesus Christ, that ye withdraw your selues from euery brother that walketh inordinately, and not after the instruction which yee receiued from me. 2 Thes. 3. 6.

And to conclude this point, I giue euery Christian this good counsell with good King Salomon: My son, if sinners doe intice thee, consent thou not: If they say, Come with vs, we wil lay wait for blood, we will swallow vp the innocent whole, like a graue: we shall find all precious riches, and fill our houses with spoyle: Cast in thy lot among vs, we will haue all one purse: My son, walke not thou in the way with them, refraine thy foot from their path, for their feet run to euill, and make hast to shed bloud. O that these my words were written, O that they were written in a booke, O that they were writteen with an iron pen, in Lead, or in stone for euer! O that they were engrauen in a braſſe Table Pro. 1. 10, 11, 12, &c. Iob. 19. 23, 24.

Table of euery young mans hea
that so bad company may not be
destruction!

Text. So run that ye may obtaine.

2 Secondly, if we will run to
taine we must run, *Celeriter, f
festinanter*, swiftly and speedily.

Bernard. *Vita breuis, via longa* (saith S. B
nard:) *si vis ad metam peruenire, in
pe celeriter currere: id est*, The life
man is very short, the way to hea
is very long; if therefore thou wilt
taine thou must run exceeding swif
We see that those that run in
earthly race (and that but fo
meane reward) how swiftly
they straine themselues to run:
cording to that of the Poet:

Poet. *Qui cupit optatam cursu conti
gere metam:*
*Multa tulit, fecit que miser, sud
uit & alsit.*

Id est, Hee that desireth first to tou
the marke, taketh much paines, swe
teth abundantly, and runneth exc
ding swiftly. Euen so should w
(that we may obtain an euerlast
reward in heauen) run in the p

of Gods Commandements, being shod with the shoes of the Gospell of peace, like Roes exceeding swiftly.

The senseless creatures are a looking-glasse to all Christians in this respect.

The Sun (as saith the Psalmist) like a gyant reioyceth to run his race: that is, valiantly and swiftly: swift in his motion, and speedy in his race, for in the space of xxiiii. houres hee compasseth the earth round about, that nothing is hidden from him, and passeth from the one end of heauen to the other, that nothing is wanting in him: So the Lord our God hath set euery man his task vpon earth, which is, To worke out his saluation with feare and trembling. A great worke, a short time, a long way from Egypt to Canaan, from the gates of hell to the doores of heauen: therefore, like Gyants wee had need to run swiftly, lest we come too late, and be shut out of heauen, like the fiue foolish slouenly Virgins. Psal 19.

As the Sun in the heauens is a looking-glasse vnto vs in this regard: so

is

is also the Sonne of God Christ Jesus, about the heauens to bee imitated of vs all. in this point. *Omnis Christi actio, nostra debet esse instructio: id est,* Euery action of Christ ought to be a matter of imitation to vs Christians.

Gregory.

As he was *Immensus maiestate, incomparabilis fortitudine*, so was he *incomprehensibilis celeritate: id est.* As he was great in Maiestie, incomparable in in fortitude, so was he also comprehensible in celeritie and swiftnesse. Hee wrought the works of him that sent him while it was day, without any delay in the world.

Ioh. 9.

This Bridegroom Christ Jesus (euen as the Sun) went forth out of the Chamber of the highest Heauens, from the bosome of the Father and from the inuisibilitie of the Deitie: and descended downe to the earth, and became Man, and was like vnto Man in all things, sin only excepted; and valiantly in the wilderness pitched a field against Sathan that old Serpent and roaring Lyon and ouerthrew him in the Desart

breaking his wily head, and ouer-
comming his chiefest power: fulfil-
led the law in every point and tittle,
satisfied Gods Iustice for vs, appea-
sed his wrath against vs, purchased
celestiall mansions to vs, by offering
himselfe in Sacrifice to the Lord of
Hosts, vpon the crosse at Golgotha
for the sinnes of the whole world: by
his death and passion, by vanquishing
hell, by conquering death, by his glo-
rious resurrection and ascension and
the sending of the holy Ghost: Hee
went from the Father, and came into Ioh.16.23.
the world. And in short time (yea, in
the space of 33. yeeres) wrought the
redemption of all beleeuers: And left Ioh.16.28.
this world, and went againe to his
Father.

The spouse of Christ considering
her Husbands great celocitie, celeri-
tie and swiftnesse, saith: Behold! he
commeth leaping by the Mountaines, Can.2.8.9
and skipping by the hils, my Welbe-
loued is like a Roe, or a young Hart,
Venit, vidit, vicit: He came from
heauen, he saw the earth, and ouercame
the Dragon.

Thus

Thus, after Christs examp[illegible] should wee that professe our selu[illegible] Christians, run swiftly in the race [illegible] godlinesse, holinesse, puritie, an[illegible] bedience to the commandements [illegible] our heauenly Father: Thus sho[illegible] we run, *In vestigiis Iesu*, in the fo[illegible]
Ioh.14.6. steps of Christ Iesus, who is *Via, ve[illegible]tas, vita, i.* The Way, the Truth, [illegible] the Life: and the true way to li[illegible] uerlasting. To the performance [illegible] which dutie, the Lord grant to [illegible] his grace (for of our selues wee [illegible] not able to set one foot forward [illegible] heauen) that so we may bee able [illegible] his glory and our Soules euer[illegible]ing good) to doe his will in ear[illegible] willingly, swiftly, and as spe[illegible] as the Angels doe it in Heaue[illegible]

Now (deare brethren) that [illegible] may run thus swiftly in the ra[illegible] godlinesse and in the course of Ch[illegible]stianitie, two things are necessar[illegible]

1 First, *Vt simus intus vacui*, [illegible] we be empty within.

2 Secondly, *Vt simus extra exo[illegible]rati: id est*, That we be vnladen wi[illegible] out.

Fir[illegible]

First we must be empty within. 1

Now, what is that which cloggeth vs so soze within, and hindzeth vs from running in this godly Race? Surely that is sin.

So weighty a thing is sin, As it sunke downe Sathan from heauen. Luke. 10.

So weighty a thing is sinne, as it caused the earth to open her mouth, and swallow vp cursed Kora, deuillish Dathan, and that abiect Abiram with all their treacherous crue. The Prophet in respect of the weight thereof compareth it to Lead, and that worthily: for as Lead in the clocke causeth, by the weight thereof, the cogs, wheeles and gimmers successiuely to moue one after the other: euen so the weight of sin doth drawe the cogs of our carnal concupiscence, the wheels of our lewd desires, and the gimmers of our vntamed affections, from one sin to another: according to that of S. Gregory, *Peccatum quod per pœnitentiam non deletur, mox suo pondere ad aliud trahit: id est*, If sin by repentance presently be not doneaway, by the weight there- Num. 16. 32. Gregory.

of

of it will soone draw a man to more sin: as we finde it exemplified in the Prophet Dauid, who fell from idlenesse to concupiscence, from concupiscence to adultery, from adultery to murder.

Psal. 48.4. Of the weight of sinne the Prophet Dauid speaketh: Mine iniquities are gone ouer mine head, and as a weighty burden they are to heauy for me.

The Prophet Esay calleth the bands of wickednesse heauy burdens Esay. 58.6. intolerable to be borne. The sinnes of the world being layd vpon the shoulders of Iesus, vpon the Crosse, were so weightie, and heauie, as they forced him (hauing the weight of Gods wrath for them also vpon him) to crie out on this manner to Mat. 27.45 his God: *Eli, Eli, Lamasabacthani?* My God my God, why hast thou forsaken me? If the yoke of Christ be Mat. 11. easie and his burthen light; then of necessitie on the contrary, must the yoak of Sathan (which is sinne) be vneasie, heauy, and intolerable to be borne.

By

By which it may appeare, that sinne is an intolerable burthen, and a great impediment to this Christian Race.

Let vs therefore (as the chosen Vessell doth exhort vs) cast away euery thing that presseth vs downe, and the sinne that hangeth so fast on: Let vs runne with patience the Race that is set before vs. Where it is euident, that we cannot runne with patience the Race that is set before vs, vnlesse we doe cast away our sinnes from vs, which doe hang so fast on vs. Heb. 12. 1.

Moses was not permitted to come neere the Lord, before he did discalciate himselfe: Put off thy shooes, for the place where thou standest is holy ground. So must wee put off the durtie shoes of iniquitie, and abandon sinne from the Castle of our hearts, before we can be able to stand in the path-way to ioyes, which is an holy ground: therefore, much lesse are we able to runne in the same, and most vnapt to runne swiftly.

Let vs therefore (in the name of

God) purge our soules and bodies from sinne, with the Hysope of Gods grace: Let vs separate them from vs, and our selues from them, as far as the East is from the West, and North the South: Let vs loath, detest, and abhorre them, because the Lord doth loath, detest, and abhorre vs for them: as we haue giuen our members as weapons of vnrighteousnesse, to the seruice of Sathan, in vngodlinesse of this life; euen so let vs giue them as weapons of righteousnesse, to the seruice of the Lord, in godlinesse of life: as we haue runne in the Race of the first Adam, by commission of sinne; so let vs runne in the Race of the second Adam, IESVS CHRIST the righteous, by performance of righteousnesse: let vs cease from sinne, and do that which is good: let vs seeke peace, and ensue it: Let vs *Plangere plangenda*, bewayle our sinnes, that ought to be lamented, *Grauia peccata, grauia desiderant lamenta*, (saith Isidore) Great sinnes require great lamentation; sweet meate must haue sowre sawce; reiecting insinuation

must haue mourning for sinne. Let vs therefore be *Tam proni ad lamenta, quam fuimus ad peccata*; as prone to lamentation, as wee haue beene to transgression; as readie to lament them, as we haue béne to commit them.

Let vs sweepe euery corner of our hearts cleane, with the Broomes of Penance, and let vs water them with the salt teares of earnest Contrition; so that we may be fit Receptacles for the Lord to dwell in: and being anointed with the Oyle of Grace) we may runne swiftly in the Race that is set before vs and obtaine the reward prepared for vs.

So runne, that ye may obtaine. Text. 2

Secondly, if we will runne swiftly in the path-way to Heauen, we must *Extra exonerati*: *id est*, vnladen without.

Those that runne in a Race, will lay aside their Cloakes, Doublets, and such like outward Vestiments, that they may run the more speedily, and obtaine the more assuredly.

And so in like manner, we must be vnburthened of all outward matters whatsoeuer; especially, of the excessiue care and affection that naturally wee beare to this wicked World or else Hell and Damnation will be our best reward.

We must forsake all, if we will be followers of Christ; as Peter said to his Master: *Ecce nos reliquimus*
Mat.19. *omnia, & secuti sumus te: i.* Behold wee haue forsaken all, and followed thee. Well and wisely said Peter, (as saith S. Bernard) wee haue forsaken all, and followed thee; for he could not haue followed Christ laden: and wee haue an example in the same
Mat.19. Chapter of the Young man, that said that *Vende omnia, & da pauperibus id est*, Sell all, and giue to the poore, chose rather to leaue Christ, then forsake his riches for Christ.

Yea, it is a thing impossible for such couetous Churles to run swiftly in the way to life: It is easier for a
Mar 19.24. Camnell to goe thorow the eye of a Needle, then for a rich couetous Carle to enter into the Kingdome of Heauen.

Nemo

Nemo potest Dominis recte seruire duobus. Poet.

Id est, No man can serue two Masters: no man can serue God and Mammon, God and Riches. He that hath his Treasure in Earth, cannot haue his conuersation in Heauen: For, where the Treasure is, there will the heart be also. Mat.6.21.

If therefore Riches encrease, let vs not set our hearts vpon them. Let vs vse this World, as though wee vsed it not: let vs hold all Dung for the gaining of IESVS. As Christ said in the Gospel of Iohn, That his Kingdome was not of this World; so should we say, that our delight is not in this World, but our hearts are altogether in the World to come. Let vs take no care what we shall eate, or what we shall drinke, or wherewith we shall be arrayed. After all these things, the Muck-wormes of this World, the Pagans, Infidels, and Heathen people seeke, that haue neyther knowledge of God, nor feare of God before their eyes: But let vs cast our care on the Lord; for the Lord Ioh.18. 1 Pet. 5.7. Mat.4.

onely careth for vs. Therefore, as Peter and Andrew left their Nets, to
1 King. 19. 20. follow Christ; and as Elisha left his Oxen and his Plough, to follow Eliah the man of God: So should wee leaue whatsoeuer is in the World, to follow the Sonne of God to Heauen.

Crates. Wee reade of Crates Thebanus, that (because he could not apply himselfe to the studie of Philosophie, in regard of his Riches) hee tooke his money and cast it into the Sea, saying, *Ego perdam te, ne tu perdas me, id est*, I will destroy thee, least thou destroyest me. So, if we finde that our Wealth, or any other thing in this World is an impediment to our Christian Race; let vs cast them from vs, not (as Crates did) into the Sea, that were a fond and foolish
Eccl. 11. 1. thing: But let vs cast our Bread vpon the waters; that is, bestow them on the poore, as Christ did with the young man, in the Gospell of Matthew.

Thus therefore should we empty our selues of sinne within, and vn-

burthen

burthen our selues of the cares of this wicked World without, if we will runne swiftly in the High-way to Heauen.

So run, that ye may obtaine. Text. 3

Thirdly, if wee will runne to obtaine, we must runne *Perseuerantèr*, Perseuerantly, and continually holding out to the end of our Race.

Those that runne in a Race, though they runne neuer so directly, though neuer so swiftly, yet if they giue ouer before they come at the end, they lose their reward. Euen so, if we perseuere not in the Race of Godlinesse to the end of our liues, we shall faile of the Kingdome of Heauen.

He that diggeth in a Golden Mine till he commeth within fiue or six fadomes of the Gold, and then giues ouer; is not all his labour lost, and all his cost in vaine?

A Traueller, that hauing taken vpon him a long Journey, and in the end giueth ouer, within two or three miles of his Journeyes end; is not all his labour lost and are not all his paines likewise in vaine?

Euen so, *Nihil prodest cursus bonæ vitæ, nisi consummetur bono fine: id est*, The Race of a godly life profiteth nothing, vnlesse it be finished with a godly end.

If a man had liued in the profession of the glorious Gospel of IESVS, for the space of twentie, thirtie, or fortie yeeres, and then proue an Apostata, back-sliding from the same; he is so farre from obtaining saluation, as the end of him is worser than the beginning.

So that there is no hope of happinesse, without perseuerance: For as the Tree falleth, so it lyeth, whether it falleth towards the South, or North; and as a man dyeth, so shall he be adiudged: If in the Lord, then shall he haue his portion with Saints; if in impenitencie, then shall he haue his portion with Deuils.

The Souldier is not guerdoned with Spoyles, before he hath obtained Victorie: no more shall we be Crowned before we haue been more than Conquerors in Iesus Christ.

Well

well therefore saith one: *Si nullus esset hostis, nulla esset pugna; si nulla pugna, nulla victoria; si nulla victoria, nulla denique Corona:* i. If there were no enemie, there were no fight; if there were no fight, there were no victorie; if there were no victorie, there were no Crowne: *Nam nemo* 2 Tim. 2. *Coronabitur, nisi qui legitime certauerit; id est*, For no man shall bee Crowned, but hee that fighteth lawfully. *Ideo homines tentantur, vt tentati resistant, resistentes vincant, vincentes coronentur:* Men are for this cause tempted; that being tempted, they may resist; resisting, they may ouercome; and ouercomming, they may be Crowned.

So that the perseuerance is all in all.

The woman of Canaan, by perseuerant crying after Christ, got her Daughter to be dispossessed of the De- Mat. 15. uill.

The man that had Guests come late to his house, by his perseuerant knocking, got Bread for them of his neighbour at midnight.

So, by perseuerance in the Race of Godlinesse, wee shall obtaine the Bread of Life, Christ Iesus, that reigneth at the right hand of his Father in glory for euermore.

Chrysostome. Chrysostome speaking of this Spirituall Race, saith thus: *Inciperent multorum, finire paucorum; id est*, Many will begin to runne in this godly Race, but few there are that will hold out to the end.

Rome began well, and embraced the Gospel of Christ willingly: but

Prou. 26.11. with the Dogge, they returned to their former vomit of Idolatrie; and with the Sow that was washed, they wallowed againe in the mire of iniquitie.

Mantuan. So that Frier Mantuan reporteth thus much in commendation of their Citie: *Heu Roma nunc sola pecunia regnat; exilium virtus patitur; vrbs est iam tota Lupanar; id est*, Alas, alas, Couetousnesse is Queene of Rome; all Godlinesse is banished from thence; the whole Citie is become a Stewes. And hereupon he giueth this Caueat to all Christians:

Vinere.

Viuere qui sanctè cupitis, discedite Roma, Poet.
Omnia cum liceant, non licet esse bonum.

Id est, All you that will liue a godly life, depart from *Rome*; for all things are there suffered, saue godlinesse.

Oh, it had beene better for this Whorish Citie, neuer to haue knowne the way of Righteousnesse; than after they haue knowne it, to turne from the holy Doctrine giuen vnto them: for the latter end is worse with them than the beginning; according to that in the Gospel: If Sathan be cast out, and enter in againe with seuen Deuils worser than himselfe, the end of that man is worser than the beginning.

2 Pet. 2. 21.
2 Pet. 2. 20.
Mat. 12. 45.

So Iulian, Emperour of Rome, began well, and for a while embraced the Gospel of Christ: but he proued an Apostata in the end, dying Cursing, Banning, and Blaspheming, and casting his blood into the aire.

Demas followed Christ a while, but afterward forsooke him: *Demas* hath forsaken me, louing this present

2 Tim. 4. 10.

World.

Ioh.6.66. World. Many of Christs Disciples went backe, and walked no more with
2.Tim.1.15. him. Thou knowest (saith S. Paul) that all they which are in *Asia*, are turned from me; of which sort, are *Phygellus* and *Hermogenes*.

So we see, that many haue begun well, but few haue persevered: But it were better that a Mill-stone were hanged about the neckes of such Revolters, and cast into the middest of
Psal.18.42. the Sea; for, the Lord will tread downe Revolters vnder his feet, as Clay in the Streets.

Luk.9.62. He that putteth his hand to the Plough, and looketh backe, is not fit for the Kingdome of Heauen. He that looketh backe to his house and home, hauing his minde busied in other matters, cannot possibly make good worke: euen so he that intangleth himselfe with the things of this present World, is not able to worke out his saluation with feare and trembling: For where the dead Carkasse is, thither will the Eagles resort; and where our Treasures are, there will our hearts be also.

He

Ye therefore that will obtaine the Land that floweth with milke and Honey, must forget the Flesh-Pots of Egypt; and he that will obtaine Heauen must not cast his eyes to the Earth: He that is on the house top, Mat.24.17. must not come downe to fetch any thing out of his house; and he that is in the fields, must not returne backe againe to his house. Hee that is in the way to Heauen, let him not turne backe againe to this World, least he be attached of the Lyon, and cast into Hell.

Lots Wife, for back-looking, was turned into a Pillar of Salt: And so euery man that turneth backe from the way of godlinesse, shall be turned into a Fire-brand, and burned with vnquenchable fire: For whosoeuer shall denie IESVS CHRIST in this World, shal be denied the Kingdome of Heauen of CHRIST IESVS in the World to come.

Back-looking, and back-sliding, must not be in Christians. Let vs therefore (with Saint Paul) not Phil.3.13. looke behinde vs, but to that which

is

is before vs; namely, to the reward. Let vs fasten our eyes vpon Heauen Gates, and neuer leaue running till we come at them.

The Bride of IESVS would not turne backe from her holy Race, saying: I haue washed my feet, how shall I defile them? So should euery member of the mysticall Body of Christ say: I haue washed my selfe from my sinnes, and by Gods assistant grace, will I neuer defile my selfe any more. For he that washeth himselfe (saith the sonne of Syrach) because of a dead body, and toucheth it againe; what auaileth his washing? So is it with a man that fasteth for his sinnes, and committeth them againe? Who will heare his prayer? or what doth his fasting helpe him? Euen so, beginning well doth nothing anaile a man, vnlesse perseuerance be resolued.

Cant. 5. 3.

Eccl. 34. 26

Thou therefore that wouldest obtaine, pull not thy neck out of Christs yoake, giue not ouer in any case; but at the very first step thou settest into this godly Race, resolue to perseuere

to

to the end of thy life, come what can come.

Manus igitur remissas, & genua soluta erigite; id est, Lift vp your hands that hang downe, and your weake knees: Take heed that ye fall not away from the grace of God. Be not wearie of well-doing: stand fast in the faith, and play the men; be strong, take courage to you, and persevere to the end: for hee that endureth to the end, the same shall be blessed. Heb. 12. 12. 2 Thes. 3. 13. 1 Cor. 16. 13. 2 Chron. 15. 7.

Esto fidelis (saith Saint Iohn) *vsque ad mortem, & dabo tibi Coronam vitæ; id est,* Be faithfull to thy death, and I will giue thee a Crowne of life. Apoc. 2. 10

Qui vicerit, dabo ei sedere in Throno, &c. To him that ouercommeth, will I grant, to sit with me in my Throne. Apoc. 3. 21.

Non enim incepisse, sed perficisse virtutis est; id est, It is not the nature of Godlinesse to begin well, but to perfect the worke begun. *Nec inchoantibus, sed perseverantibus præmium tribuitur* (saith Remigius:) *id* Hieron. Remigius.

est,

est. Neither is the reward giuen to enterers, but to enders; not to beginners, but to perseuerers.

Whereupon Saint Gregory saith: *Incassum curritur, si ceptum iter ante terminum deseratur: id est*, He is a mad Trauellor, that will not see the end of his Iourney: and hee is a lond Professor, that will not labour to die in the Lord.

Wee reade in the Gospel of Iohn, that our Sauiour, in the end of his life, said in this manner: *Opus consummaui quod dedisti mihi vt facerem: id est*, I haue finished the worke which thou gauest me to doe. And in the houre of his death, he said in like manner; *Consummatum est*, It is finished. So should euery Christian, after the example of his Sauiour, labour to finish the worke which the Lord called him to doe: that so hee may (with great peace of Conscience, and with vnspeakable solace of heart) say vpon his Death-bed, with the chosen Vessell, in his second Epistle to Timothie: *Certamen bonum decertaui, cursum consummaui, fidem ser-*

Ioh. 17. 4.

Ioh. 19. 30.

2 Tim. 4. 7, 8.

seruani, &c. I haue fought a good fight, and haue finished my course, I haue kept the Faith: Therefore henceforth is layd vp for mee a Crowne of Righteousnesse, which the Lord, the righteous Iudge, shall giue me at that day; and not vnto me onely, but vnto all them that loue his appearing.

Such was the resolute zeale, and zealous resolution of all holy Martyrs in former Ages, that nothing could make them forsake the Profession of the glorious Gospel of Iesus; yea, this was their constant answere to their bloudie Butcherers: *Vre, tunde, dilacera, lania, seca, Idola tua non adorabimus: potes corpora ista* (O Cæsar) *cruciatibus absumere, facere verò vt aliud sentiamus, aut loquamur, non potes: tua sæuitia nostra est gloria; cùm nos interficere credas; de carcere corporis liberas: citius saxa, scopulosque & montes de loco suo mouebis, quam nobis fidem Christo datam eripies; id est,* Burne, buffet, slay, deuoure, hew in pieces; thy abominable Idols will we neuer worship: thou

The resolution of Martyrs.

thou mayest (O cruell tyrant) consume with torments these our mortall bodies; but to make vs thinke, or speake otherwise than we doe, canst thou never doe: thy crueltie is our glory: killing vs, thou doest but deliuer vs from the prison of our bodies; thou shalt sooner remoue the Rockes and Mountaines from their places, than make vs recant from the profession of the glorious Gospel of IESVS.

Such was the resolution of Sydrach, Myshach, and Abednego; that rather than they would crouch to Nebuchadnezzars Golden Image, which was 60. Cubits high, they would be cast into the hot fiery Furnace; which was made seuen times more hot than vsually it was, for necessarie vses.

Dan. 3. 1. 23.

Such was the resolution of blessed Paul, that nothing could separate him from his Lord and Master, Christ: whose courageous Acts wee may finde in his Epistle to the Romans, on this manner: Who shall separate vs from the loue of Christ? shall tribulation, or anguish, or persecution,

Rom. 8. 35, 38, 39.

or

or famine, or nakednesse, or perill, or sword? No verily: for I am perswaded, that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord, neyther the loue which we haue to God from vs, who are made his sonnes through Christ Iesus.

And indeed, that which Paul promised, hee performed; for hee was beheaded at Rome, for his Gospels defence: Although the sword did separate his head from his shoulders, yet it could not separate him from his Head, Christ Iesus.

Such was the resolution of the patterne of patience, that though the Lord should kill him, yet would hee put his trust in him. Iob 13.15.

Such was the resolution of Ignatius, Bishop of Antioch, after Peter, that the ratening Beasts could not make him slinch from his Redeemer, yea, being commanded by the King Ignatius.

of

of Syria, to be torne in pieces of wilde Beasts, and being leade to the place of execution, he vttered this Golden sentence: *Nihil moror visibilium, nec invisibilium, modo Iesum Christum acquiram*; *id est*, I care neither for things visible, nor yet for things invisible; neither for things seene, nor yet for things not seene: Onely this is my care, that I may obtaine CHRIST IESVS; and with him, euerlasting saluation. And when the Beasts were let loose vpon him, these were his last words (as saith S. Ierome) I am GODS Corne, and the teeth of these wilde Beasts must grinde me in pieces, that I may be pure Bread and fine Manchet for CHRIST IESVS his Table in Heauen. *Ierome.*

Such was the constant resolution of that godly old woman Apollonia, that she chose rather to haue her teeth dasht out of her head willingly, and to be burnt to ashes, than to worship any other god, besides the true and euer-liuing God. *Apollonia.*

Yea, this was the constancie of all holy Martyrs, that they would rather

endure

endure a thousand deaths, than shrink backe from the Word of Life.

Peter was beheaded, for the Gospels defence: Iames thrown downe from an high Pinacle, and his head cleft asunder. Yea, almost all the Apostles were put to grieuous deaths; some were stoned, some broyled, some put to one death, some to another. *Peter.* *James.*

Old Simeon, that was Cousin-german to CHRIST (some to Cleophas and Mary) Bishop of Ierusalem after Iames; was nayled to the Crosse, being six score yeeres old, and more. *Simeon.*

Saint Cyprian beheaded at Sexti, nigh the Citie Carthage. *Cyprian.*

Polycarpe, Bishop of Smyrna, Disciple to Iohn, was most pittifully tortured to death by fire. Yea, for the space of 300. yeeres after Christ, and more, the Lord sent Persecution ordinarily to his Church. *Polycarpe.*

Willingly did these Saints suffer, and ioyfully did undergoe all these afflictions for the Kingdome of Heauen sake.

Hic

Augustine. *Hic vre, hic seca, vt in æternum parcas, Domine,* saith S. Augustine; *i.* Here burne me (Lord) here slay me, to spare me hereafter. Doe what thou wilt (Lord) with my body, so that thou wilt spare my soule.

Ierome. *Vtinam* (saith S. Ierome) *ob Domini mei nomen, atq; iustitiam, cuncta Gentilium turba me persequatur & tribulet; vtinam in opprobrium meum stolidus hic mundus exurgat; tantum vt ego mercedem Iesu consequar: id est,* I would to God, that the whole Nation of the Gentiles, Pagans, and Infidels would, for the name of my God, and for the glory of his Gospel, persecute me, and trouble me; I would to God, this mad and foolish World would rise vp against me, for the profession of Gods blessed Truth; onely, that I may obtaine CHRIST IESVS for my reward.

Ammonation. Ammonation, Mercuria, Dionysia, with diuers other godly Women, would run to the fire with their children, as to a ioyfull feast or banquet, thinking no greater glory on Earth, then to suffer for the Gospel of Christ.

And

And thus should every man and woman (as they tender the welfare of their deare soules) resolue to suffer willingly, and beare patiently, whatsoeuer calamity may befall them in this heauenly Race: considering the torments of Hell, which by reuolting they shall vndergoe; considering the ioyes of Heauen, which they shall haue by patience: and considering what others haue done before them, as the Martyrs; and what Christ hath suffered for them; that so with perseuerance, holding out to the end, they may obtaine euerlasting blisse.

The Merchant will throw in fire and water, suffering no repulse, that hee may haue his Pinnace fraught with plenty of pure Gold at the Indian Hauen, according to that of the Poet:

Impiger extremos currit mercator ad Indos; Poet.
Per mare pauperiem fugiens, per saxa, per ignes.

Id est; The painefull Merchant aduenturcth to the forraine *Indies*, beyond

yond the Seas, through fire and water, fearing nothing, that he may eschew pouertie, and obtaine much Treasure.

Euen so, he that will haue the Pinnace both of Soule and Body fraught with the Siluer of all earthly prosperitie, and with the Gold of all celestiall felicitie, must runne the Race that is set before him, with patience, leaping ouer the wall of all obuious afflictions, perseuering till he commeth at the happy Hauen of Heauen: that then he (being more than Conqueror in CHRIST IESVS) may triumph ouer Death, Hell, and Damnation, saying with the Prophet:

Hos. 13. 14. *Ero mors tua, O mors; id est*, O Death, I will be thy death; O Grau[illegible] I will be thy destruction: And with

1 Cor. 15. valiant Paul; Death, where is thy sting? Hell, where is thy victory? Of necessitie, afflictions must meet with vs that run in the high-way to Heauen: yea, no man liuing can be freed

2 Tim. 3. 12. from them. All that will liue godly in CHRIST IESVS, shall suffer perse-

Act. 14. 22. cution: we must, through many afflictions enter into the Kingdome of God.

Whom

Whom the Lord loueth, he chaſte- Heb.12.6,7
eth, and hee ſcourgeth euery ſonne whom he receiueth; wee are baſtards and not ſonnes, if we be free from afflictions.

Ego quos amo, arguo, & caſtigo: id Apoc.3.19.
eſt, As many as I loue, I rebuke and chaſten.

Qui diligitur, corripitur: id eſt, He that is loued, is reproued.

The Oxen that are appointed for the ſlaughter, are let run in fat Pastures; but thoſe that are not appointed for ſo terrible an end, are daily wrought and ſubiect to much trauel.

The barren tree is not beaten: but the tree that is planted by the Riuers ſide, and bringeth forth his frutt in the ſeaſon, is ſorely ſhaken, and yeerely beaten.

The ſtones that were for Solo- 1 King.7.
mons Temple, were squared and hewen before they were laid in the building.

So euery Chriſtian (who is a liue- 1 Pet.2.5.
ly ſtone in this ſpirituall building, as ſaith S. Peter) muſt be hewne with the axe of affliction, and squared with

the law of correction, before hee c
bee receiued into the triumph
Church, whereof Christ Iesus
the head corner-stone,

Gregory. *Ideo Dominus quibusdam hic parc
non feriendo, vt in æternum feria
ideo hic ferit non parcendo, vt in æ
num parcat: id est*, The Lord s
reth some for a time, that he may
nish them for euer: and he chasten
some for a time, that hee may s
Luke 16. them for euer. Dives that was spa
on earth, was tormented in h
and Lazarus that was tormented
earth, was spared in heauen.

For *Qui vult cum Christo con
nare in regna cælorum: id est*,
that will raigne with Christ in
Kingdome of Heauen; must
*Christo compati in valle lachry
rum: id est*, must suffer with C
in the vale of teares: *qui vult conse
must sequi: id est*, hee that will
taine Christ, must follow Christ:
hee that will follow Christ, m
take vp his Crosse and follow h
Luk. 24.2. Christ suffered before he entred
glory: so must euery Christian
suf

suffer, before he can be glorified: The seruant must not be aboue his Master. Ioh.15.20.

Si ergo compatimur, conregnabimus: 2 Tim.2.12.
id est, If we suffer with him, we shall raigne with him.

Dulcia non meruit, qui non gustauit amara: Poet.

id est, He deserueth not to taste of the sweet, that will not taste of the sowre.

Iouinian, a King, hauing two sorts of wine in his Palace, the one sweet wine, and the other sowre; decreed that whosoeuer would taste of the sowre, should taste of the sweet wine: So whosoeuer would taste of the sweet ioyes, that run thorow the celestiall Paradise, must first with Christ, sup of the cuppe of salt teares of affliction. Iouinian.

No maruell, therefore, if the Prophet in generall saith, that many are the troubles of the Righteous. No maruell if he compareth afflictions to waues of the Sea: for as one waue resheth ouer the necke of another; so one affliction continually followeth another. For God is not like a Psal. 34.

waspe, that hauing stung once ca
sting no more: but there is a plur
rality of crosses with God, hee c
sting againe, and againe. As o
sorrowful messenger came to Iob
ter another; euen so one affliction
sitteth the Christian after another:
Acts 27. the Viper leapt vpon PAVL, a
leapt off againe; euen so afflictio
leape vpon Gods seruants, and lea
off againe.

Those therefore that runne in t
Race of Godlinesse, must not thin
this strange, neither must they th
themselues free from all afflictio
for they are hedged in on euery
with sundrie kinds of troubles,
haue three deadly enemies conti
ally warring against them.

Whereupon Iob calleth the lif
man, a war-fare vpon earth, and
worthily: for wee fight against th
mightie enemies, the Deuill, t
World, and the Flesh, The first
nemy that withstandeth vs in t
way to heauen, is the Deuill, who
respect of his cruelty and might,
comparing to a roaring Lyon. Th
deu

deuill like a roaring Lion, goeth vp and downe, seeking whom hee may deuoure. The second enemy is the World, which is as subtill, as the deuill is powerfull, for by the profits and pleasures therin, it draweth many to the seruice of Satan. The third enemy, which is the flesh, is no whit inferiour to either of them. For Cæsar being asked, what was the greatest thing in the world to ouercome, said; *Se ipsum vincere*, to ouercome a mans owne selfe, and his vntamed affections. It doth alway rebell against the good motions of the Spirit: It is a Iudas to betray our soules into the hands of old Leuiathan. 1 Pet. 5.

The Prophesie must be fulfilled: I will put enmity betweene thee and the woman, between thy seed and her seed: Therefore, the Church of God, in this respect is called *Ecclesia militans*, a warring Church, a Church that fighteth manfully vnder the banner of Christ against the aduersaries aboue said. Gen. 3. 15.

No maruell therefore (our life being a warfare) if this world bee cal-

led, *Vallis lachrymarum*, a vale of teares: for afflictions are so common that wee haue alwayes cause to shed foorth whole Oceans of teares with the Prophet DAVID, who (although hee were a man according to Gods owne heart) was a Pellican in the wildernesse of this world whose nature is alwayes to haue teares trickling downe her Bill: his teares were his meat and drinke.

Psal. 6. He watered his bed with salt teares and washed his couch with continual weeping.

1 Pet. 5. 9. This is the state and condition of all Gods children in this life, that will run the race of Christianity: so that wee may conclude with IOB, and say: Man that is borne of a woman

Iob 14. 1. is of short continuance, and is full of trouble.

Seeing then that we are borne to trauell, as the bird to flying, let vs arme our selues with patience: let vs possesse our soules with patience, and let vs run the race that is set before vs with patience: Knowing, that *Non sunt condignæ passiones, &c.*

that

hat the passions that wee can suffer in
his world are not worthy of the
oyes in the world to come.

And seeing wee are withstood in his way by three mighty enemies, let vs like wise Souldiers, Put on the whole Armour of God; the hel- Ephes.6.
met of hope, the brest-plate of righ-
teousnesse, the shield of faith, the gir-
dle of sincerity, the shooes of peace,
and let vs haue alwayes ready drawne
the Sword of the Spirit, which is the
word of God, which is able to quench
all the fiery darts of Satan, and slay the
Dragon in the deepe.

Moreouer, let euery Christian that runneth in the Race of Godlinesse) know, that as afflictions are by no meanes to be auoided, so are they necessary for the good of Gods children. All things worke for the best Rom.8.28.
to them that loue GOD. **And,** It Psal.119.
is good for me (**saith the Prophet**) 71.
that I haue been in trouble for thereby
haue I learned thy Law. **For affliction to the Godly,** *Medicina est, non pœna; castigatio, non damnatio: id est,* is a curing medicine, not a destroying

punishment: a profitable chast-
ment, not a deuouring condem-
tion.

For diuers causes therefore d
the Lord suffer his deare child
to be afflicted.

1 First, to weane and withdraw th
from the loue of this wicked World
for in prosperitie we are readie to
forgetfull of God, and of our selu
also: we are readie with the dea
Adder, to stop our eares at the voi
of the Charmer, charme he neuer
wisely: the Weed is readie to ou
grow the Corne, and the flesh rea
to dominëere ouer the Spirit: B
by afflictions, we are brought to h
that which before wee loued, and
embrace that which before we l
thed. Well therefore sayth G
Gregory. gorie: *Aurem cordis tribulatio a
rit, quam sæpè prosperitas hu
mundi claudit: id est*, Tribulati
doth open the eare of the heart, whi
worldly prosperitie doth many tim
shut.

As Antiochus in his prosperit
thought himselfe equall with G
pa

yea, aboue God: but hauing a fall out of his Chariot, and being in aduersitie, he sung a new Song, saying; *Iustum est, hominem mortalem subditum esse Deo: id est*, O! it is meete and requisit for mortall man to be subiect to the immortall God. 2 Mac. 9.

So Alexander being hurt with an Arrow, said: *Homines dicunt me esse filium Iouis, sed sagitta hæc probat me esse mortalem:*

Id est,

Men say, that I am the sonne of *Iupiter*, but this Arrow proueth me to be but a mortall man.

So Nebuchadnezzar proudly vanted himselfe against the Lord of Hosts in his prosperitie: But when the Lord tooke him to taske, metamorphosing this prowd King into a base Beast, then could he say; That the Lord was able to abase all those that walke in pride. Dan. 4. 34.

Thus therefore doth the Lord chasten vs in this World, that wee may neyther be intangled with the loue of this World, Nor be condemned with this World. 1 Cor. 11. 32.

For as the Nurse, to weane her Child from thirsting after her Milk doth anoint her Teat with Aloes or some such bitter thing; euen so our heauenly Father, to weane vs from the pleasure of this wicked World doth send vs many sharpe afflictions in this World.

2 Secondly, the Lord suffereth vs to be afflicted, thereby to draw vs to amendment of life. Before I was troubled, I went wrong, but now haue learned to keepe thy Law. The Rod (saith Salomon) bringeth wisdome.

Psal. 119. 67. Prou. 29.

As the Rod of Moses, striking the stonie Rockes, caused whole Riuers of water to flow there-from: so the Lord striking vpon our stonie hearts with the Rod of affliction, causeth vs to shed forth buckets of teares for our sinnes committed.

Deut 8.

Aduersa corporis, animæ remedia sunt; agritudo carnem vulnerat, mentem curat: id est, The afflictions of the body is wholesome physicke for the soule; it killeth the flesh, but quickeneth the Spirit: it woundeth the outward man, but renueth the inward

Isid.

cum infirmor, tunc fortior sum; id est, When I am weake, then I am strong. 2 Cor. 12. 10.

Afflictions therefore may be fitly compared to a Gold-smiths Forge, which tryeth the pure Gold from the impure drosse.

It is like a Purgation, which expelleth corrupt humours from the body.

It is like a Shepheards Crooke, whereby the Lord doth bring againe his wandring Sheepe to the Fold.

It is called of the Prophet, *Virga vigilans*, i. a watchfull Rod; a Rod that keepeth men in continuall watchfulnesse. Ierem. 1.

The Prodigall Child, that wandred farre in the by-wayes of sinne, by this Shep-Crooke was brought backe againe to his fathers house: So the Lord, by this meanes, doth bring home many that have erred from the way of truth, and wearied themselues in the way of wickednesse. For as the carefull Mother cannot see a mote amisse in her beloued Childe, but will immediately Luke 15.

wash

wash the same away: So our heavenly Father cannot endure the blemish of sinne vpon the face of his deare children, but he will wash it presently away with the water of affliction: Although thou sinnest to day, he afflicteth to morrow.

3 Thirdly, the Lord suffereth vs to be afflicted, that wee may the more earnestly call vpon him, and the more speedily seeke vnto him. *Mala quæ nos hic premunt, citius ad Deum ire compellunt: i.* Aduersitie that oppresseth vs here in this World, doth make vs swiftly and speedily runne to the Lord. Gregory.

Esa. 26. 16. Lord, in their streights they sought thee. Susanna being ready to be put to death, cryed out to the Lord. Dan. 13. 44. The Prophet Iona, being in the Whales Belly, powred out his prayers to the Lord. Ionas 2. 1. Dauid in many of his Psalmes, being in trouble, calleth vpon the Name of the Lord; especially in the 130. Psalme: *De profundis clamaui ad te Domine; Domine, exaudi vocem meam: id est,* Out of the deepe haue I cryed vnto thee Psal. 130. 1. 2.

thee, O Lord, Lord, heare my voice, &c.

So the prodigall childe being in a freight, sought to his father, desiring him to make him but as one of his hired seruants. Luk.15.19.

So the Disciples, when the Ship was readie to suffer naufrage, by reason of the Tempest, awaked their Master, saying: Lord, saue vs, wee perish.

So Peter being readie to sinke, cryed out to Christ, saying: Master, saue me. Therefore, that men may be compelled to seeke the Lord, he sendeth afflictions vpon them, according to that of good Saint Augustine: Mar 14.30.

A Deo premuntur iusti, vt pressi, clamant; clamantes, exaudiantur; exauditi, glorificent eum: id est, Men are therefore oppressed of God, that being oppressed, they may cry vnto him; crying vnto him, he may heare them; and hearing them, he may deliuer them; and deliuering them, may be glorified of them. *Augustine.*

Fourthly, the Lord doth suffer vs to be afflicted, thereby to trie vs, whether 4

whether wee will depart from him in time of trouble, yea or no.

And thus was Iob tryed of the Lord: For though the Lord had permitted Satan to tempt him, his enemies to vndoe him, his Children (by sudden death) to be taken from him, his body to be afflicted from top to toe with Biles, Botches, and sores, hauing no sound part throughout; his Wife to be an occasion of offence vnto him, who in these his distresses should haue been a comfort to him: yet notwithstanding all this, Iob sinned not against his Maker; yea, he was so farre from mistrusting in God, as he said; Though the Lord killed him, yet would he put his trust in him: and so farre from murmuring against him, or cursing him, as with admirable patience in them, he blessed the Lord for them, saying on this heauenly manner: The Lord giueth, and the Lord taketh away; blessed be the Name of the Lord.

Iob. 1.

Thus were the Apostles and the holy Martyrs tryed; who were so

farre

sacre from recantation, as they willingly chose to lose their liues in tribulation. And thus were the three Children tryed in the Furnace.

By affliction, are the children of the Lord and the sonnes of Belial discerned: Euen as crased Vessels will breake in pieces when they come to the fire, and the sound onely hold out; so the wicked (like Counterfeits) will bewray themselues, when they come to the Faggot, and the godly onely stand to it: as we reade in the Gospel of S. Luke; They depart from him in the time of tribulation. Eccles. 27. Luk 8. 15.

Many will (with Peter) vow to follow Christ Jesus, and to sticke close to him: but when they come to Pilats Hall, a silly Maid will make them forsweare him.

The Lord therefore afflicteth vs, to trie our Faith, our Patience, our Hope, and other vertues.

Faith is exercised in affliction, by considering the causes of Gods permission, and by beleeuing most assuredly his promises, concerning our deliuerance. Faith.

Hope

Hope. Hope is exercised in affliction, by assuring our selues of the reward promised to all those that suffer patiently.

Loue. Loue is exercised in affliction, by considering the loue of Christ, in suffering for vs: and thereby we are prouoked to suffer for him again.

Obedience. Obedience is exercised in affliction, by conforming our wills to the will of Christ, saying with Christ, Not as we will, but as thou wilt, O Lord God of Hosts.

Patience. Patience is exercised in affliction by suffering quietly, willingly, and chearefully, and by welcomming them sent of God for our good.

Humilitie. Humilitie is exercised in affliction by abasing our selues in the sight of God; acknowledging, that they are but as Fleabitings, in respect of the torments of Hell, which by our lewd liues for euermore wee haue deserued.

5 Fifthly, the Lord suffereth vs to be afflicted in this World, that the greatnesse of his Power, and the infinitenesse

fuitenesse of his Percie might be shewne in the deliuerie of vs.

Wee reade in the Gospel of Iohn, that the Apostles hauing asked our Sauiour the reason why the man was borne blind, he answereth them: Not for his fathers, nor for his owne sinne, but that the workes of God should be shewne on him. From which wee may truely gather thus much; namely, that the man was borne blinde, especially to this end, that our Sauiour might haue occasion to shew the greatnesse of his power, in curing him. Ioh. 9. 2, 3.

Againe, in the same Gospel wee reade, that Lazarus died to this end, that God might be glorified, in raysing him from death. Ioh. 11.

The wonderfull power of the Lord was shewed, in the deliuerie of the three Children from fire, by his Angel: of Ionas from drowning, by the Whale: of Susanna from death, by Daniel: of Daniel from the Lions, by his owne immediate power: of Eliah, from staruing, by the Rauens: And our gracious Soueraigne Lord

King

King Iames, from the sword of Scotland, and from the Powder Treason in England, by his extraordinarie fauour, and wonderfull loue which he had to this his gracious seruant: Which the Lord in mercie vouchsafe vnto him, and his Royall progenie for euermore.

Thus the Lord bringeth men into deepe afflictions, that his power might be showne in bringing them out againe: *Dominus deducit ad inferos, & reducit: id est*, The Lord bringeth to Hell, and bringeth backe againe; to great afflictions, and out of them againe: *Vna eademque manus, vulnus, opemque tulit*; The same hand that woundeth, the same healeth: *Vulnerat, & medetur, percutit, & sanum reddit; id est*, He maketh the wound, and bindeth it vp; he smiteth, and his hand maketh whole. So that howsoeuer, many are the troubles of the righteous in their iourny to heauen, yet the Lord powerfully in his good time deliuereth them out of all, if he seeth it best for their good: otherwise suffering

1 Sam. 2. 6.

Poet.

Iob. 5. 18.

for

for the testimony of the truth, and glory of his Name, they shall change this life for a better.

Thus have I somewhat largely spoken of Afflictions, both in regard of their necessitie, as they cannot be shifted of any that run in the way of Godlinesse, as also in regard of their conuentency, being more helpe than hinderance in this spirituall iourny, that so wee may make good vse of them when it shall please the Lord to send them.

And thus much shal suffice for this third point: namely for perseuerance in this course of Godlinesse, beseeching the Lord of his goodnesse to giue vs grace, that wee may not shrinke backe for feare of afflictions; but wade through with patience, holding out in this Race, to the end of our race.

So run, that ye may obtaine. *Text.*

The third thing in order to be spoken of, is *Premium promissum: id est*, the promised reward: But before I enter into the handling thereof, one thing

thing necessarily must be obserued, and that worthy of annotation.

The Apostle saith not here: Seeme so to runne, that ye may obtaine: Or, make an outward shew of running: But, So runne, that ye may obtaine.

In which speech, he excludeth all hypocrisie, and banisheth all counterfeit godlinesse from this Christian Race: for in this visible Church there are many that outwardly professe CHRIST, but inwardly serue Belial: Christians in name, but reprobates indeed: Saints in shew, but deuils in conuersation.

Many Hypocrites there are, like painted Sepulchres, dissembling Pharisies, faire without, but foule within: Lambes in apparition, but Wolues in condition: *Oues habitu,* (as saith Saint Bernard) *Vulpes actu, & crudelitate lupi: id est,* Sheepe in shew, Foxes in deed, and Wolues in cruelty.

Bernard.

Poet. *Pelle sub agnina latitat mens sæpe lupina:*

Id est, They haue lambs skinnes, but Wolues

Wolues hearts. Yea, howsoeuer they seeme to be members of Christs body, courteous and kinde to the flocke of Iesus, zealous louers, and earnest embracers of the sincere milke of the Word, running in the path of true godlinesse: yet neuertheleſſe, they are a generation of Vipers, of whom the Euangelist speaketh, ready to sucke out the very heart blood of the Saints of God, and rend them in pieces like rauening Wolues: They haue *Mel in ore, fel in corde: id est*, Hony in their mouthes, but gall in their hearts; fained words to intrap, but poysoned hearts to torment: carrying themselues like Iudas, who saluted his Master with a kisse, hauing the poyson of Aspes lying vnder his lips: For, Mat. 3. 7.

Quando bonum ore fatis, mala corde Poet.
tamen meditaris,
Oscula quæ Domino Iudas dedit hæc,
mihi tu das:

id est, When men speake well, and Thinke

thinke ill, their kindnesse is treason, was the kisse of *Iudas*. And for all ther enmities in this world, this the greatest, as saith Cassiodor *Grauissimum inimicitiæ est genus, c de aduersarios, & lingua simulare d notos: id est*, This is a most precio kinde of enmitie, when men prete much loue in tongue, and beare muc more malice in heart.

Cassiod. in Psal.

These cursed Hypocrites, the dissembling Hel-hounds, and the venemous Vipers, are the very p tures of the Deuill; and liuely r presentations of the old Serpen For as the Deuill lyeth, cogget counterfeiteth and dissembleth; t doe these.

The subtill Serpent pretend great kindnesse to our first Parent counselling them to eate of the fo bidden fruit, that so they might se and bee as gods; but hee intende their euerlasting destruction: so the craftie Foxes seeme to be charitabl Christians, and to giue good coun sell wheresoeuer they become: but yet they deuoure Widowes house

and

and that vnder colour of long prayers. Mat.23.14

The subtill Serpent seemeth to be an Angel of light, but yet he is a Deuill of darkenesse, fettered with the chaines of euerlasting darkenesse. So these Apes of the Deuill, doe beare an outward shew of holines and puritie: yet they are Wells without water, and cloudes carried about with euery tempest, to whom the blacke darkenesse is reserued for euer. Apoc.20. 2 Pet.2,17

These Hypocriticall mocke-gods may fitly be compared to Idols: For as an Idoll hath an outward shape of a liuing man, but yet hath no life at all within: So Hypocrites seeme to liue by the life of grace: yet are they dead in sinne, and rotted in corruption. They are new vpstart Gyants, hauing two faces vnder one hood: they come neere vnto GOD with their mouthes, and honour the Lord with their lips, but their hearts are farre remooued from him. *Deum laudant in tympano, sed non in choro: id est.* They prayse the Lord in the Tabor, but not in the dance: they serue God in shew, but not in truth: they *Hag. in Sap.* Esa.29.13.

beare

beare (with the Fig-tree) great sto
of leaues, but no fruit at all.

But alas, alas, these Hypocrit
(that thus deceiue themselues,
uing their reward on Earth, wh
they, through vaine-glory, gred
looke for at the hands of men) sh
neuer obtaine a Crowne of righ
ousnesse, being altogether vnrigh
ous, but they shall haue their porti
Mat.25.54. with Hypocrites, where shalbe wee
ing, wailing, and gnashing of tee
For the Lord abhorreth all hollo
hearts, and double tongues, all o
ward Oblations and burnt Sacri
ces, all outward shew and hypocri
call worship: he is a Spirit; and
will spue all such out of his mou
as worship him not in Spirit a
Truth. *Simulata sanctitas, duple
iniquitas. i.* Counterfeit godlinesse
so farre from holinesse, as it is doub
vngodlinesse. I say therefore wit
Chrysost. thee with Saint Chrysostome: *Au
esto quod appares, aut appare quod e
id est*, Either bee as thou seemest, o
seeme as thou art.

It is not seeming, but being th
shal

shall goe for pay: *Non audiores, sed factores legis iustificabuntur*: i. Not the hearers, but the doers of the Law shall be iustified: *Nec eandem professuros, sed eidem obedientes glorificabuntur*: i. Not professors, but performers shall be glorified.

Woe therefore to all hypocriticall mock-gods, that run not in the Race of Christianity, as they boast themselues by profession; they shall roare at the gates of heauen, and say: Lord, Lord, haue we not by thy Name prophecied? and by thy Name cast out deuils? and by thy Name done many good workes? haue we not professed thy Gospel, and borne the name of thine? But because they did not the will of our heauenly Father, our Sauiour shall send them packing to hell, with a *Nescio vos*: professing in this manner vnto them: I neuer knew you, depart from me, ye workers of iniquity. O yee viperous Serpents, ye generation of Vipers, how shall ye escape the iudgement of hell? Mat 7. 22, 23. Mat 23. 33.

Let euery Christian therefore be aware of the leauen of the Pharises,

which is Hypocrisie. Beware of f
M.t.7.16. Prophets, which come vnto you
Sheepes cloathing, but inwardly
rauening Wolues: ye shal know th
by their fruits. Do men gather Gra
of Thornes, or Figs of Thistles?

Col.4.5. Walke wisely towards them that
without, redeeming the time; for
dayes are euill.

That you may therefore pre
the damned Traditions of this
uillish Brood, I say vnto you, a
Sauiour said vnto his Apostles
Mat.24.25 tle before his Passion: Behold, I
told you before.

Let euery Christian there
(auoiding all counterfeit and h
criticall profession) run in the
of Godlinesse, seruing the
with all his heart, with all his
with all his strength, in holi
and righteousnesse all the day
his life.

Pro.23.26 God calleth for our hearts:
sonne, giue me thy heart. The
Augustine. (as saith S. Augustine) *Quia*
fecit, totum exigit: id est, Bec
he made all, he will haue all: A

...of the heart, nor a Room in thy ...art, but the whole heart; for the ...ord is a Iealous God: And as a ...alous Husband cannot endure, that ...is Wife should giue her heart, or ...ny part thereof, to any other man; ...the Lord cannot abide, that wee ...ould giue any part of our heart ...rom him. He calleth not for a flo...ie heart, nor for a double heart; but ...s a fleshy heart, a heart purged by ...ith in CHRIST IESVS, bathed ...the bloud of the Lambe, and ...oughly cleansed by the fire of the ...pirit: not an old heart, neither a ...rupted heart, but a new heart, and ...new Spirit, for which the Pro...et Dauid begged: Create in me a ...ew heart, O God, and renew a right ...irit within me. Psal. 51. 10.

Let vs therefore (I beseech you bre...ren, by the mercies of God) giue vp ...ur bodies a liuing Sacrifice, holy and ...cceptable vnto God, which is our rea...onable seruing of God: and let vs not ...shion our selues like to this World; ...t let vs be changed, by the renewing ...our minde. Rom. 12. 1, 2.

In stead of dead beasts, let us
up our bodies, which are lively
crifices: And in stead of the blo
beasts, which was but a shadow,
pleased not God of it selfe, let
giue vp the acceptable sacrifice o
spirituall man, framed by faith
Godlinesse of life; Let vs sanctifie
1 Pet. 3. 23 Lord in our hearts, who daily cal
for our hearts: let vs say with
Psal. 103. 1 uid: My soule praise thou the Lo
and all that is within me, praise his
ly Name: let vs praise him in his
Quarie, and in the firmament of
power: let vs praise him in his m
ty acts, and according to his e
lent greatnesse: let vs praise him
found of a Trumpet, vpon the
and Harpe: yea let euery thing
hath breath praise the Lord: And
not onely in word, and in tongue
in deed, and in truth, not in outw
shew and profession onely, but in
pure liues, and holy conuersation
that so running in the Race of G
lines to the end of our liues, we
bee blessed for euer: and glorify
the Lord God by our holy conu
t

tions in this world, we may be eter-
nally glorified of the Lord our God
in the world to come.

So runne, that ye may obtaine. Text.

The last thing to bee obserued in 3
this heauenly race, is, *Præmium præ-
missum*, The promised reward, to all
those that run lawfully: so great a
reward it is as should stirre vp eue-
ry Christian to run in the Race of
Godlinesse.

If the King of his Princely boun-
ty would offer 100000. pounds to
him that should first come to a mile's
end: would not thousands hazard
their liues and aduenture a surtes
willingly, that they may obtaine the
same? but the Lord hath offered vs Luke 12.
a Kingdome: yea, it is the pleasure Heb 13 14
of our heauenly Father to giue vs a 1 Pet 1 4.
Kingdome: an habitation not made
with hands, nor purchased with gold
and siluer, but with the bloud of the
immaculate Lambe: And shall not we
labour and straine our selues with
might and maine, to runne the race
that is appointed for vs? How will
men toile and moile for a little

truth? How will men vse all their wits, and bend all their studies to be worldly rich? Alas, these are dung in respect of this reward: shall wee not therefore much more labour for the meat that shall neuer perish, and for this glorious reward that shall neuer be taken from vs?

The greatnesse of this reward is painted out vnto vs in the holy Scriptures, by the diuersity and greatnesse of the names thereof.

1 For first it is called by the name of *Regnum cælorum*: i. The kingdom of Heauen: for there they enioy great liberty, honour, power, pleasure, glory, and all good things whatsoeuer.

2 Secondly, it is called by the name of *Regnum Dei & Christi*: *id est.* Ephes. 5. 21 The Kingdome of God, and of Christ: because that Iesus Christ (hauing ouercome death, hell, and damnation, together with all the enemies that did oppose vs in the way to heauen) doth rule there, and gouerne his Church triumphant with heauenly peace, and eternall tranquility.

Thirdly,

Thirdly, it is called by the name of *Paradisus, id est*, Paradise, in respect of the abundant plenty of all good and pleasant things, which the Saints can either wish or possibly desire. 3 Luke 23.

Fourthly, it is called by the name of *Cœlum tertium: id est*, the third heaven: which is called *Cœlum Empyræum, ignеum*; not in respect of fire, but in respect of the glorious light that shineth therein; For it is *Situ altissimum, quantitate maximum, natura purissimum, luce plenissimum capacitate amplissimum: id est*, high in situation, great in quantity, pure in nature, full in light, and exceeding large: able to receive ten thousand times more persons, then there are drops of water in the sea, or sand lying by the shore. 4 2 Cor. 12.

Fifthly, it is called by the name of *Sancta Civitas*, an holy City, built with most precious pearles: because the company that dwell therein are holy and pure, shining in holinesse and glittering in purity, as the portals of the burnish Sun. 5 Apo. 21. 10.

6 Sixthly, it is called by the name of *Summa beatitudo*, inestimable blessednesse: Because the Saints enter the full presence of the blessed Trinity, wherein true blisse consisteth.

7 Seventhly, it is called by the name of *Vita aeterna*, Life everlasting; because there shalbe no more death nor lamentation, no more crying nor sorrow, but the Saints shall enjoy these blessed ioyes, so long as GOD shall be GOD, which is for everlasting. This is the reward promised to all those that will run the race of Godlinesse, holding out to the end. A large reward, and no man knoweth it, but hee that enjoyeth it: *Adeo magna est, quod nequit numerari; adeo pretiosa, quod nequit comparari; adeo diuturna, quod nequit terminari: id est*, So great is this reward, as it cannot bee numbred: so precious as it cannot be valued; so lasting, as it is everlasting: it is great without quantitie; sweet without qualitie; infinite without number, everlasting without end.

Cor. 2. So great is this reward, as neither

eye

eye hath seene, nor eare hath heard of the like, neither can it bee expressed of the heart of man. *Quod præparauit* (saith S. Augustine) *Diligentibus se Deus, fide non capitur, spe non attingitur, charitate non comprehenditur, desideria & vota transgreditur, acquiri potest, æstimari non potest: id est*, That which the LORD hath prepared for those that loue and feare his Name, is not fully attained to by faith, neither fully retained by hope, neither fully contained by charity; it far surpasseth the desires of men and Angels: It may in some measure be obtained, but valued it can neuer be. *Deus* (saith S. Bernard) *est mel in ore, melos in aure, & iubilus in corde. i.* God is hony in the mouth, melody in the eare, and ioy in the heart. *Ibi nihil intus fastidiatur, nihil foris quod appetatur; ibi rex veritas, lex charitas, possessio æternitas: id est.* In Heauen there is nothing that may seeme fulsome or loathsome; out of heauen there is nothing that may bee wished or desired (for then were there no perfection in Heauen: for) *Perfectum est, cui nihil adiici potest:*

Augustine.

Bernard.

id est. There is perfection, where can can be no addition:) there the King is Verity, the Law Charity, and possession Eternity. S. Augustine speaking *Augustine.* of the ioyes of heauen, saith thus: *Ibi latitia sine tristitia, locus sine dolore, vita sine labore, lux sine tenebris, ibi iuuentus semper vigescit, & nunquam senescit: ibi dolor nunquam senitur, nec gemitus vnquam auditur: ibi tristitia nunquam videtur, sed aternum gaudium possidetur: id est*, There is mirth without mone place without paine, life without labour, light without darkenesse there youth also flourisheth, and neuer decayeth: there is no torment felt, no howling heard, no sorrow seene, but possession of euerlasting ioyes.

Ibi est summa, & certa tranquillitas, tranquilla fœlicitas, fœlix eternitas, aterna beatitudo, & beata Trinitas: id est, There is great tranquillity tranquill felicity, happy eternity, euerlasting blessednesse, and the blessed Trinity. *O gaudium, super gaudium vincens omne gaudium, extra qua*

Augustine.

Augustine.

non est gaudium quando intrabo in te, vt Deum meum videam, qui habitat in te? id est, O ioy aboue all ioyes, farre surpassing all ioyes, without which there is no ioy: When shall I enter into thee, that I may see my God that dwelleth in thee?

This holy man Augustine, considering the greatnesse of the ioyes of heauen, saith on this manner: *Facilius exponi potest quid non sit in cœlo, quàm quid sit in cœlo, id est,* A man may sooner tell what is not in Heauen, then what is in Heauen: for the ioyes which are there innumerable. *Augustine.*

Euen as a learned Geometrician, finding Hercules his foots length upon the high hill Olympus, drew out his whole picture by the proportion of the same, though farre vnequall to it: so we may ghesse at the of the greatnesse of the ioyes of heauen, though farre vnequall to them.

As the Quæne of Sheba, hauing heard ẏ wisedome of Salomon which before she beléeued not, said to Salomon: Loe, the one halfe was not told

me:

me: So the Saints of God inioy
the vnspeakeable ioyes of Heau
may say: It is true wich wee ha
heard concerning the ioyes of heaue
by the mouth of preaching Minister
but loe, the thousand part of them w
not told vnto vs.

The greatnesse of these ioyes
appeare in the entertainment of
faithfull seruant into the ioyes
our Lord Iesus saying, Enter into th
Masters ioy: Our Sauiour saith
Let thy Masters ioy enter into th
but, Enter thou into it: shewing
to vs, that the ioyes of heauen are
many, as the thousand parts of th
cannot bee contayned in the so
of man.

Thus at large haue I spoken
this reward, the more to allure
men to runne in the Race of Chri
anity, which is the high way to
glorious reward.

Foure things there are, that bei
well considered, are excellent m
tiues to cause men to leaue the bro
way of iniquity, and to betake them
selues to runne in this Race Celesti

all

all: The day of death, The day of doome, The ioyes of heauen, and the torments of hell.

Let euery Christian therefore (as he tendeth his euerlasting saluation) cast his eyes vpon this reward, and run in the Race of Godlinesse, so long as life shall last; that whensoeuer it shall please the Lord to call him out of the vale of teares, he may (hauing his name written in the booke of life) bee welcomed into his Masters ioy, with this blessed harueft song: Come thou blessed of my Father, inherit the Kingdome prepared for thee, from the beginning of the world: To the which thrice-blessed kingdome, bee bring vs that hath so dearely bought vs, euen Iesvs Christ the righteous, who hath taken away the sins of the world: To whom with God the Father, and God the holy Ghost, three Persons, but one eternall and euerliuing God, we ascribe both now and euer (as is most due) all power, glory, dominion and thanksgiuing.

Amen.

Tormenting TOPHET, OR, A TERRIBLE DESCRIPTION OF HELL:

Able to breake the hardest heart, and cause it quake and tremble.

Preached at PAVLS *Crosse the 14. of Iune, 1614.*

ESAY 30. 33.

Tophet is prepared of old; it is euen prepared for the King: he hath made it deepe and large: the burning thereof is fire, &c.

LONDON,
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1634.

Tormenting

TOPHET.

OR,

A TERRIBLE

DESCRIPTION OF

HELL:

Able to breake the hardest
heart, and cause it quake
and tremble.

Preached at PAYLS Crosse the
24. of June, 1614.

PAY 20 31.

[illegible]

LONDON,

[illegible]

TO THE RIGHT

Worshipfull and my very deare friends, Sir Lestraunge Mordant of Massingham Hall, in the County of Norfolke, Knight Baronet, and Lady Frances Mordaunt, his most louing Bed-fellow.

HENRY GREENWOOD Wisheth all increase of grace in this *Life, and Eternall Life in Life to come.*

IT is, and hath been long since (Right Worshipfull) the custome of the Learned, that when they commended to publike view (therein aymed at common good) their Christian paines and diuine endeauours (knowing that the truth hath and alwayes had many oppositions and detractions) to present them to men of high place, and well affected in Religion, that so their workes might passe with lesse feare and

danger

danger of disgrace and opprobry;
(though vnlearned) making bo
to imitate their Christian policy her
in, haue presumed to present that d
strine to your Worships eyes, th
lately in publike place was sounded
your eares, both of which senses a
great instruments in the furtheran
of our soules in the way of God
Kingdome; for as the eare conueyet
grace to the affections of the soule;
the eye bringeth much matter to t
vnderstanding of the minde; nay, t
eare cannot so often be an Auditor,
the eye an Orator to the conscience.

For which cause (your Wo
nothing more affecting then grow
in Grace and Religion) I haue attem
ted to commend to your often con
deration, *Tormenting Tophet*: for
nothing allureth the heart to grac
more then Gods mercies, so nothi
more preuelent against sinne, then h
fearefull and terrible Iudgement

If therefore your gracious Wo
ships shall vouchsafe to accept
these my poore presented paines,
will giue much content to mine
he

heart, and doubtlesse answerable comfort to your owne soules.

And to conclude, as the Lord hath abundantly blessed your Worships with graces internall, and blessings externall; So (to vse the words of the Apostle) *The very God of peace sanctifie you still throughout, and I pray God that your whole spirits, and soules, and bodies may be kept blamelesse to the comming of our Lord Iesus Christ, Amen.*

From Hempsted in Essex,
Ianuary 10. 1618.

Your Worships alwayes ready to be commanded in the
LORD,

HENRY GREENWOOD.

To the CHRISTIAN Reader.

CHristian Reader, I commend to thy charitable view, this terrible and lamentable description of hell, a subiect most necessary in these dayes wherein Iniquity hath gotten the vpper hand: *the greatest part of mankinde laboureth of this dangerous disease, namely* hardnesse of heart, and contempt of all grace: *I therefore, for the removing of this damnable euil, haue prepared this* Tormenting Corasiue. *Blame me not, if I be too bitter in denouncing Gods Iudgements against sinne, the presumption of the time compels mee, this only*

onely is the aime of my intention herein, that many may bee saued from the damnation hereof. Thus commending this Tractate to thy Christian consideration, and thy selfe to Gods most blessed protection, I rest.

Thine euer-louing and well-willing brother in the Lord,

HENRY GREENWOOD.

Tormenting TOPHET,

Or,

A terrible description of Hell:

Able to breake the hardest heart, and cause it quake and tremble.

Esay 30. 33.

Tophet is prepared of old; it is euen prepared for the King: he hath made it deepe and large: the burning thereof is fire and much wood: the breath of the Lord like a Riuer of Brimstone doth kindle it.

ALbeit the Lord in the beginning created man in glorious manner, *Omnino ad imaginem sui, ratione sapientem, vita innocentem, dominio potentem*; Altogether after his owne most glo-

glorious Image, in puritie, and in perfection of holinesse, both in soule and body: yet withall he gaue him *naturam flexibilem*, a mutable and changeable nature; creating him *in potestate standi, seu posse cadendi*; in power of standing, and in possibilitie of falling: power of standing, that he had from God his Creator; possibilitie of falling, that he had from himselfe, being a creature.

A reason hereof, S. Augustine giueth in his Bookes of Confessions: Because the Lord created man *ex nihilo*, of nothing; therefore he left in man possibilitie to returne *in nihilum*, into nothing, if he obeyed not the will of his maker. *Augustine.*

And as Basil saith, *Si Deus ardiffet Adæ naturam immutabilem, Deus potius quam homines condidisset: Basil.* If God had giuen *Adam* an immutable and vnchangeable nature, he had created a God, not a man, for this is a diuine truth in Diuinitie, *Immutabiliter esse bonum proprium solius est Dei*; i. To be immutably & vnchangeably good, is onely proper to God.

Adam

Adam therefore being thus crea[illegible] that hee might either stand or fall, [illegible] the Deuils subtill suggestion, and [illegible] the abuse of his owne free will re[illegible] ued a double downe-fall, the fall [illegible] sinne by disobedience, and the fall [illegible] death by sinne, the last fall, being [illegible] wages of the first fall, as yee [illegible] read Rom 6. last verse, The wages [illegible] sinne is death.

Rom 6.23.

The Lord therefore hauing p[illegible] tie vpon this his miserable esta[illegible] vouchsafed in his Son to shew m[illegible] cy vpon some by election to saluati[illegible] as to shew iustice vpon other so[illegible] by reprobation to damnation.

According to which irreuocable d[illegible] cree, the Lord hath prepared eu[illegible] from the foundation of the earth, an[illegible] swerable places: a glorious habita[illegible] tion for the one, and a terrible du[illegible] geon for the other.

Which general truth is confirme[illegible] in the words of my Text, hauin[illegible] particular reference to the reproba[illegible] Assyrians. For as the Lord in his mercy doth promise in this Chapter to his people repenting them of their

sinnes,

sunnes, manifold blessings, spirituall and corporall, temporall and eternall: so doth hee threaten in his iustice terrible vengeance to their enemies, the Idolatrous Babylonians and Assyrians, not onely temporall, but also eternall, not to the meane subiect alone, but to the King himselfe, saying; Tophet is prepared of old, it is euen prepared for the King, &c.

Not to insist therefore too long upon introductions, lest it should bee said to me, as once a flowting Cynicke said to the Citizens of Myndus, a little Citie with great gates: Shut your gates, lest your City runne out: I come to the Text it selfe, which containeth in it a terrible and lamentable description of Hell prepared of old, for the tormenting of all ungodly people of the world, of what estate or condition soeuer they be, euen for the King. For Tophet is prepared of old, it is euen prepared for the King, &c.

In which terrible description of Hell, I obserue so many seuerals, as

Reu.13.1. the Beast had heads in the Re-
lation, that must be tormented
her.

Firſt, the certainty of this p
of Torment: Topher is prepare
old.

Secondly, the parties for who
for all vngodly wretches: yea,
for the King: It is euen prepared
the King.

Thirdly, the impoſſibility of
king out, once in: Hee hath mad
deepe.

Fourthly, the great number
ſhall be tormented in her, expre
in this word, Large.

Fiftly, the extremity and bi
nelle of the torments of Topher
burning thereof is fire.

Sixtly, the eternity and e
ſtingnelle of the torments of
pher: much wood, ſo much as
neuer be waſted.

Seuenthly, the Authour or
tor of theſe fearefull tortures:
that is the Lord offended: in
words, The breath of the Lor
like a riuer of brimſtone doth

wherein I note the severity of God against sinne and sinners.

The certainety of this place of punishment is here described by three: The first part.
the Name, by the Act, by the Antiquity.

First, by the name, Topher.

Secondly, by the Act: is prepared.

Thirdly, by the Antiquity: of old.

Topher is prepared of old.

This Topher was a valley neere Topher.
unto Ierusalem, *iuxta piscinam fullonum & agrum Acheldema, ad austrum Sion*: that is, Neere to the Fullers poole and the field Acheldema, on the South side of Sion: Called also Gehinnom, the valley or dale of Hinnom: *Quia locus iste in prædio Aretini erat viri cuiusdam Hinnom dicti*: Because this place was in the possession of a certaine man called Hinnom, as saith Aretius. In which place the Iewes (following the cursed example of the Ammonites) did sacrifice their children in the fire to the Idoll Moloch, *Quem pro Mercurio colebant*, whom they worshipped for Mercury,

Montan. in Esai. as saith Montanus: or rather, *pro Saturno colebant*, for Saturne, as [illegible]

Scultet. in Esai. Scultetus, *Quem Poeta proprios [illegible] gunt deuorasse filios*; whom the [illegible] ets fained to haue deuoured his o[illegible] children.

Scultet. in Esai. This Moloch was *Idolum [illegible] um, concauum, passis brachijs, ad [illegible] cipiendos infantes sacro nefario de[illegible] natos, subiectis prunis torrend[illegible]* that is, A brazen Idoll, hollow wi[illegible] in, his hands spred abroad to rec[illegible] Infants, that were through their [illegible] sed Idolatry tortured in the fire, [illegible] sacrificed to him, as writeth Sc[illegible] tetus.

Snepffius in Esai. Snepffius describeth this [illegible] doll on this manner: *Idoli sta[illegible] erat cuprea (sic enim annotar[illegible] Hebræi) porrigens brachia ad ex[illegible] piendos pueros*, that is, This Id[illegible] was made of Copper (so the He[illegible] brewes haue obserued) stretch[illegible] forth his hands to receiue those ma[illegible] sacred children.

Descriptio Moloch. The Iewes more at large wri[illegible] of him that he was of great stat[illegible] and hollow within, hauing se[illegible] places or chambers within him [illegible]

first,

rill, to receiue meale offered: the ſecond, Turtle Doues: the third, a Sheepe: the fourth, a Ramme: the fifth, a Calfe: the ſixth an Oxe: the ſeuenth, a Childe: he was faced like a Calfe, imitating the idolatry of Egypt: his hands were euer ſtretched out to receiue bribes and gifts: his Prieſts were called Chemmarims, becauſe they were ſmoaked with the incenſe offered to Idols, of whom we may reade, 2 King. 23. 5. Hoſ. 10. 5. Zephan. 1. 4. 2 King. 23. 5.

This Tophet or valley of Hinnom was put downe by good King Ioſiah, and in contempt thereof dead carrions and the off-ſcourings of Ieruſalem commanded to bee caſt therein.

The Iewes report, that in Tophet there was a deepe ditch, which they called *Os inferni*, the mouth of Hell, which neuer could bee filled: into which the Chaldeans hauing ſlaine the Iſraelites, threw them. Ier. 7. 32.

For the deriuation of this word, ſome thinke that it is deriued, *a Tophis lapidibus pretioſis in modum*

Punicis, inter quos nutribatur ig[illegible] that is, Of the Topaze stone like [illegible] Punicke, in which fire was nourish[illegible] but this deriuation is farre fe[illegible] and faulty.

Tophet *vnde.*

But for most certaine, Tophet [illegible] deriued of that Hebrew Toph, *qu*[illegible] *tympanum sonat*: which signifie[illegible] Tabret or loud instrument: [illegible] cause, when they sacrificed their ch[illegible] dren to Moloch, they did *tympa*[illegible] *pulsare, ne exaudirent eiulatum lib*[illegible] *rorum qui comburebantur*: *id* [illegible] Smite vpon the Tabret, that th[illegible] might not heare the lamentable scre[illegible] ching of their children in the fire, [illegible] faith Piscator.

Piscat. in Esai.

How *Tophet* taken for Hell.

So that by a certaine Simile, [illegible] Spirit of God doth here compare [illegible] to Tophet; for as in Tophet there was lamentable scréeching of the children in the fire: so in hell there shall be scréeching and screaming, wéeping and wailing for euermore.

ταρταρα-σο.

Hell hath many names in like re-spects: as it is called ταρταρος of ταρασσω to terrifie: because of the terrors thereof.

It is called ἄβυσσος, of the priuatiue particle α, and βύσσω, not to see; a place without light: which expresseth the dolour of Hell; as sayth Chytreus. ἄβυσσος. Chytreus in 20. Apoc. numero 7. de pœnis impiorum.

It is called *Auernus*; *Absque vera temperatura*, without true temperature: for there the freezing cold shall not mitigate the scorching heat, nor the scorching heat the freezing cold. Auernus.

And here it is compared to Topher, in regard of the terrible tortures and pitteous out-cryes of the condemned. *Vt per hortum voluptatis, Paradisi scilicet, sedes beatorum figuratur; ita per hunc locum terroris, Topher, scilicet infernus describitur*; that is, As by the Garden of Pleasure, namely Paradise, the place of the blessed is figured; so by this place of terror, namely Topher, the Dungeon of Hell is described. Similis.

From which fearefull Metaphor, we may iustly make this our obseruation; namely, that Hell is a most lamentable and wofull place of torment, where (in regard of the extremi- Obseru.

mitie of torments imposed vpon the damned) there shall be screeching and screaming, weeping, wayling and gnashing of teeth for euermore: And this is Tophet. Where torment shall be vpon torment, each torment easelesse, endlesse, remedilesse; where the Worme shall be immortall, cold intolerable, stinch indurable, fire vnquenchable, darknesse palpable, scourges of Deuils terrible, and screeching and screaming continually: And this is Hell.

Augustine. In Hell (saith S. Austine) there is *Vermis conscientiæ, ignitæ lachrymæ, & dolor sine remedio*: that is, The gnawing Worme, the burning teares, and sorrow that can neuer be eased.

And againe, he saith in his third *Tom. de Spiritu & Anima*; *Ibi erit metus, & mœror, luctus & dolor; tunc verè nihil lugere erit nisi flere, quia pœnitere tunc nulli poterit valere; ibi erit tortor cædens, vermis corrodens, ignis consumens*: that is, In Hell there is howling and horror, sobbing and terror; where weeping helpes not, and

Aug. 3. tom. de Spiritu & Anima.

repentance

repentance boots not; where is paine killing, Worme gnawing, and fire consuming.

Vermis & tenebræ, flagellum, frigus & ignis. Poeta.

Dæmonis aspectus, scelerum, confusio, luctus.

Tertullian in Apologetico, speaking of Hell, saith thus: *Gehenna est ignis arcani subterraneus ad pœnam thesaurus*: that is, Hell is a treasure of secret fire kept vnder the Earth to punish withall. The truth of this heauie report, Diues with the residue of the damned, doe finde by woefull experience: who still cryes out, I am tormented in this flame. *Tertul. in Apologet.*

This is miserable Topher, prepared for all vngodly people of the World.

The meditation of these torments should breake our stonie hearts in pieces, and strike vs into such a dismall dumpe as was Balthazar, when he saw the hand-writting on the wall against him: these should be of an extractiue force and power, to draw groanes from our hearts, teares *Vse 1.* Dan. 5. 5.

from our eyes, and sinnes from our soules.

Grauia peccata grauia desiderant lamenta;

Great sinnes require great lamentations.

Sweet meat must haue sowre sawce: Sinne must haue mourning, eyther here by attrition Legall, and contrition Euangelicall; or else hereafter wee shall be cast into Tophet, where wee shall lye screeching and screaming continually. *Plangite igitur plangenda*, Bewaile your sinne therefore that ought to be lamented. *Estote tam proni ad lamenta, sicut fuistis ad peccata*; Be as prone to lamentation, as euer you were to transgression; as prone to lament them, as euerye were to commit them.

Gregory.

Isidor.

In a Booke inscribed *De natura rerum*, I reade of a Bird called *Auis Paradisi*, the Bird of Paradise; which is so called, in regard of her splendid and excellent beautie: Which Bird being taken in the snare of the Fowler, doth *ingemescere ac lachrymare dies noctesque*, mourne and lament

Lib. de nat. rerum.

night

night and day, vntill she be restored to libertie. So wee that were once *Aues Paradisi*, Birds of Paradise, but now captiuated in the thraldome of sinne and Sathan, and lyable to this tormenting Tophet, should neuer cease mourning and wayling, vntill we be restored to Grace againe. *Simile.*

Blessed are you that haue Grace thus to mourne, ye shall be comforted: the Lord will wipe away all sinnes from your soules, so all teares from your eyes in the Kingdome of saluation.

Againe, the consideration of this terrible Tophet should cause vs willingly to embrace the counsell of the Psalmist, To stand in awe, and sinne not: And worke in our hearts that feare spoken of in the Gospel of Matthew; Feare him that is able to destroy both body and soule in Hell. *Vse 2.* Psal. 4. 4. Matth. 28.

This terrible report should strike vs into a three-fold feare:

Feare to be depriued of the Grace of God.

Feare to be excluded the louing presence of God.

Feare

Feare to bee tormented in t
vnquenchable.

Exemplum. It was the practise of an holy man who saith: I feare him that is able t damne both body and soule: I tre ble at Hell: I tremble at the Judg countenance, which is able to ma all the Angels and powers of Hea uen to tremble: I tremble at th voyce of the Archangell: I tremb at the roaring deuils: I am afraid t the gnawing worme, the smoke, th vapour, the brimstone, the darknes the burning; Ah woe is me that I am the sonne of bitternesse, indigna tion, and eternall weeping.

Act. 24. 16 This made Paul endeuour to keepe a cleere conscience both to ward God and man.

This made Ierome afraid to of tend: Whether I eat or drinke (saith he) or whatsoeuer I doe else; me thinks I heare this saying sounding in mine eares, Arise ye dead, & come to iudgment, Arise ye dead, & come to iudgement: Which when I consider, it makes me quake and shake, and not dare to commit sinne, which

ther

other wise I should haue committed?

And what is the cause (I pray) that wicked wretches run into all excesse and riot of sin as they doe? Is it not because they lay not to heart this tormenting Topher? witnesse else the Prophet Amos, who saith: that they put off from them the euill day, and boldly approach to the seats of iniquity. If putting off the remembrance of the vengeance to come, will make men dissolute and wretchlesse, then surely laying to heart the inutterable torments of Topher, will be a notable meane to reclaim men from all vngodlinesse. Amos 6.3.

But if men will hearden their hearts aboue the hardnesse of an Adamant, and will not be moued, neither by mercies nor iudgements: let all such know that Topher groaneth for them, where they shall howle and yell in fiery torments for euermore.

Thus much in a word, for the word Topher.

The second obseruable for the certainty of this place of torment, is the Act or thing done, in these words,

Is

Is prepared. Is prepared. *Parata Tophet, non paranda*: It is not said, That Topher shall bee hereafter prepared, or it is now preparing; but it is already prepared; Topher is prepared.

The malicious deuill laboureth nothing more then to perswade men that there is no such place of torment, that so the more easily he may leade them thither, as the theefe is led to execution with a vaile before his eyes. But for the truth hereof let these things following duely be obserued.

Simile. As a princely magnificence requireth that a King haue a beautifull Palace for the best sort of men, and a dismall prison for the rebellious: So the King of kings hath a glorious Palace, wherein are many mansions for his Saints, and a darke and loathsome dungeon for the Deuill and his Angels.

The law of nations requireth that malefactors for their offences bee banished for euer: so the Lord doth banish from his gracious presence all the vngodly of the earth, in-

into the fearefull Iland of Hell.

The Cicilian Æthna, called at this day *Gibillo Monte*, where roarings are heard and flames of fire are seen; the flashing of Vesuuius; the cracking, as it were, of fire in a Furnace, in the Marine Rocke of Barry; what doe all these presage, but assure all those that feare the Lord (besides his counsell reuealed in his word) that Topher is already prepared. Æthna.

Againe, in all things naturall and supernaturall there is an opposition, there is a contrariety: there is good, there is euill: there is light, there is darknesse: there is ioy, there is sorrow: there is a Heauen, and therefore there must be a Hell, into which the soules of the Reprobate shall bee carried when they dye, by the blacke and grisly angels.

Againe, the Scripture speaketh euery where of this place of torment: Whosoeuer shall say, Foole, shall be worthy to be punished with Hell fire. Mat. 5. 22.

Againe, It is better for thee to goe into the Kingdome of God, with one foot, Mar. 9. 43. 35. 47.

foot, with one hand, with one eye, then having two feet, two hands, and two eyes to be cast into Hell fire.

But that of the 25 of Matthew is very pregnant for this purpose where the word it selfe is vsed: Go from me ye cursed, into euerlasting fire, which is prepared for the Deuil and his Angels.

Mat. 25.

This Doctrine meeteth with all Athiests that say, There is no Heauen, no Hell, no God, no Deuill: As that noted fole that said in his heart There is no God.

Resut. Athiest. Psal. 14. 1.

With all Epicures, ý thinke there is neither time nor place, either in heauen or hell after death; that sung that cursed Epitaph of Sardanapalus

Epicures Esay 22. 13

Ede, bibe, lude, charum præsentibus exple,
Delitijs animum: post mortem nulla voluptas:

Eat, drinke, and be merry, for after death there is no pleasure: They say true, for after death they shall finde small pleasure in Topher.

Poet.

This doctrine conuinceth also all heretikes that deny both Resurrection

Heretike.

ction and Iudgement, nineteene seue-
rall sorts whereof are reckoned vp
together all on a row by that learned
writer Danæus; the Appelites, Ar- Danæus.
chontikes, Basilidians, Bardesanists,
Caians, Carpocratians, Cerdonians,
Heraclites, Hermaines, Marcites, Mar-
cionites, Ophites, Proclians, Symoni-
ans, Saturninians, Sethians, Seuerians,
Selucians and Valentinians.

Seeing then that Hell is already Vse 1.
prepared, and standeth ready to re-
ceiue to torment all that worke ini-
quity: seeing there is but a twined
hayre betwixt the soule of a sinner,
and this scorching flame: O how
should this prepare vs for the king-
dome of Heauen! *Paratis patet ianua*
imparatis clauditur: that is said for
Heauen: The prepared Virgins en-
ter in, the imprepared not.
Imparatis patet ianua, et paratis clau-
ditur: and this is said for Hell: The
imprepared enter, the prepared not.

But alas, the presumptuous secu-
rity of this our age: men liue as
though there were no hell: or if there
be, as though it were a farre off, and
yet

yet notwithstanding it follow
them as neere as the shadow
Reuel. the body: Death and Hell both
low close the person of every sinn
Death to deuoure the body, and H
to swallow vp the soule.

Yet for all this, the wicked
sport themselues in their sinnes,
toutall be in their iniquities;
marke the end, *Nouissima illar*
est mors; the end of these waye
death; as well noteth that iust
Iob 21.12, vpright man Iob; they reioyce
13. the sound of Organs, and in a
ment they goe downe into Toph
they say, Peace, peace, when Top
is prepared to take away
soules.

O that careleſſe people wo
consider this! it would make th
liue so precisely, as though it w
the last moment they had to liue
would make them cry out in
terrours of their soules with
Act. 16. Iaylour, O what must I doe to be
ued from the damnation of Tophet.

The third thing obseruable
the certainty of this place of
men

ment, is the antiquity of the same; Of old.

Of old.

Non casu aut fortuna parata erat Tophet, *sed certo iudicio omnipotentis definita*; that is, Tophet was not casually prepared, but in the determined counsell, and decreed purpose of God; not lately founded, but from the foundations of the earth, before man or Angell was created.

For Hels antiquity, I referre you to the second of Peter. Chap. 2. vers. 4. where it is said; If God spared not the Angels that fell, but cast them downe to Hell. Now they could not bee cast into that which was not; therefore Hell was ordained before the fall of Angels: for the Lord (who beholdeth all things past, present, and to come, *uno actu, uno ictu, simul & semel*, at one and the selfe-same present) fore-seeing what would become of Angels and men, prepardained answerable places; and for those whom hee hath elected in CHRIST, Heauen hee hath created of old; and for those whom hee hath left to glorifie his

a Pet. 2. 4.

Iustice,

Iustice, Topher is prepared of

Note. Where we plainely see, that the Lord hath irreuocably decreed of the state of Angels and men, before the worlds, for Heauen and for Hell: there are but two wayes, so there are but two ends, Saluation and Damnation, Heauen and Hell.

Error Romæ. Idle is the opinion of Rome concerning their *inter-media loca*, middle places twixt Heauen and Hell.

The peruerting Papists haue added to Topher, three subterreſtrial places more: *Purgatory*, *Lymbus Infantum*, *Lymbus Patrum*.

Purgatory. Purgatory, for those that die of their veniall sinnes, and light transgressions: and for those which haue their sinnes remitted, but not satisfied for the punishment.

Bellar. lib. 2. de Purgatorio, cap. 1. And they place this next to Topher, where there is both *pœna damni* and *pœna sensus*, punishment of losse, and punishment of feeling, this lasteth neuer, but for a time: for it shall be dissolued at the comming of Christ to iudgement.

Lymbus Infantum. *Lymbus Infantum*, where children remain

remaine dying without Baptisme.

And this they place next to Purgatorie: where there is *pœna damni*, but not *sensus*, the punishment of losse, but not of feeling: and that lasteth for euerlasting.

Lymbus Patrum, where the Fathers were before Christs comming. *Lymbus Patrum.*

And this they place vppermost: where there was *pœna damni*, but not *sensus*, the punishment of losse, but not of feeling: but this was dissolued long agoe, by Christs descension into Hell.

Thus you see how the Pope by these his lies and fopperies, thorowly proueth himselfe the most deare childe of the Deuill, the Authour and Founder of all lies. But let euery Christian take this for an inalterable truth, that there is but election and reprobation, grace and sinne, the narrow gate, and the broad way: but two ends, Heauen and Hell; to one of these must all flesh goe. Iohn 8.44.

Athanasius speaking to this point, saith, *Impius in duas partes discerpitur, & vt ad duo loca discedat, condemnatur:* *Athanas. de incarnat. Christi.*

natur: that is, A wicked man is di
stracted in two parts, and condemne
to two places, his body to the Grau
and his soule to ἅδης, that is, t
Hell.

Seeing then that the Lord ha
prepared Tophet of old, and the D
cree of God is gone out vpon
flesh, either for Heauen or for Hel
this should hasten vs carefully
worke out our saluation with fea
and trembling, and to make sure o
Election: For what if we haue
the world, and be cast into Toph
what shall become of vs? it had b
better for vs neuer to haue be
borne.

Obserue (I beseech you) the car
age of the Apostles in the Gospe
when they heard that one of th
should betray their Lord and M
ster CHRIST and woe worth th
party that should doe that cru
act; it had beene good for that par
neuer to haue been borne, they we
all amazed and astonied, and co
not be at quiet, till they knew w
should doe that damnable de

they

they came therefore to our Saviour, saying; *Num quid ego Domine?* Is it I, Lord? Another, Is it I, Lord? So we hearing, that Hell is prepared of old, and the greatest part of mankind (as shall be showne hereafter) shall be swallowed up of her: Oh, this should make us carefull, first, and above all things to seeke the kingdome of God, and the righteousnesse thereof, that wee may see our selues in the number of those few, whose names are written in the booke of Election, and not in the number of those that shall be tormented in Topher. Mat. 14. 19. Mat. 6.

Let us resolue with the Psalmist, not to suffer our eyes to sleepe, nor our eye-lids to slumber, nor the temples of our head to take any rest, till we haue found the saluation of our God, our soules sealed to the day of redemption, and freed from the damnation of Topher. But where is this religious care and godly resolution? O this dissolute and desperate course of this our sinfull age! men put their saluation to Psal. 132. 3.

Ludouic. a hazzard, with Ludouike; *Si salvabor, salvabor; Si damnabor, damnabor*: that is, If I be saued, I be saued; if I be damned, I be damned: there the care that I take.

In the feare of God I earnestly beseech you, aboue all things to make sure your Election, and that by your Vocation; your Vocation, by your Iustification; your Iustification by your Sanctification; the reward whereof, will be eternall Glorification. Ioyne Vertue with your Faith; with Vertue, Knowledge; with Knowledge, Temperance; with Temperance, Patience; with Patience, Godlinesse; with Godlinesse, Brotherly kindnesse; and with Brotherly kindnesse, Loue. Labour hereby to make your Calling and Election sure: for if you do these things, ye shall neuer fall into the vengeance of Topher.

Rom. 8.

1 Pet. 1. 5.

The second part.

The second part of this Text are the Parties for whom Topher is prepared; and that is for all vngodly people of the World, of what estate or condition soeuer they

ple: It is euen prepared for the King. It is euen prepared for the King.

These words in particular haue reference to blasphemous Senacherib, who was slaine of his two sonnes in a Temple of Niniuch, worshipping his god Nisroth: and in generall, it extendeth to all idolatrous Kings, Emperors, and Superiors whatsoeuer. 2 King. 18. 30.

Here then first we see, that no person, in what dignitie soeuer he be, by his eminent place, is exempted from Hell. *Obser.* 2.

Dives, a great Personage, yet tormented in those flames: *Quid profuit sibi superbia? quid diuitiarum copia?* What hath Pride profited him? Or what hath the pompe of Riches done him good? Alas, these could not saue his Soule: For (as saith the Psalmist) a man by his Riches cannot redeeme his Brother, he cannot giue his ransome to God: So precious is the redemption of Soules, and their continuance for euer. Luke 16. Wild. Psal. 49. 8.

And in Samuel wee reade, That

Kings are not exempted from
2 Sam. 12. 25. Judgements of God: If ye
wickedly, ye shall perish, and
King.

In the first Epistle to the C
rinths, wee may reade who they
that are threatned with To
1 Cor. 6. 9. neyther Fornicators, nor Idola
nor Adulterers, nor Wantons,
Theeues, nor Couetous, nor D
nards, nor Extortioners, shall
rite the kingdome of God.
is spoken of Kings, as well
others.

Rev. 21. 8. And in the Reuelation wee
that the fearefull and vnbeli
the abominable, Murtherers
Whoremongers, and Sorcer
Idolaters, and all Lyars shall
their part in the Lake that bu
with Fire and Brimstone.
this is spoken of the King, as
as of the Begger: For the
in Judgement freely from hell
according to Place, but Grace
outward condition, but inward
position.

Nay moreouer, great men, [illegible]

men, and mightie Princes, are not onely lyable to Tophet, but the greatest part of them shall to the Deuill: Not many wise men, not many mightie, not many Noble are called: For as God would haue all men saued, and come to the knowledge of the Truth, 1. some of all sorts; some Iewes, some Gentiles, some Kings, some Nobles, some Preachers, some Rich, some Poore: So of all these, the greatest sinnne goe downe to Tophet. Yet for all this, great men must not be reproued lightly, the truth that maketh against them, must not be embraced of them. 1 Cor. 1. 26 1 Tim. 2. 4.

Abner could not abide to heare Iboseheth tell him of his going into Rizpah, his father Sauls Concubine. 2 Sam. 3.

Ahab hated Michaiah, the sonne of Imlah, for not prophecying (as he said) good vnto him. 1 King. 22.

The people cryed out in Esayes time, *Dicite nobis placentia, placentia*: that is, Speake pleasing things vnto vs. Esay 30.

Ier. 11. 21. The Priests and people of Anathoth threatened Ieremy, to take away his life, if he prophesied to them in the Name of the Lord.

Amos 7. 12, 13. Amaziah said to Amos the Prophet: Goe, be gone, prophesie in Iudah; but prophesie no more in Bethel, for it is the Kings Chappell, and it is the Kings Court.

Amos 5. 10 They hated him that rebuked in the Gate, and abhorred him that spake uprightly.

Mica 2. 11. The people in the time of Micah liked them well that prophesied unto them of Wine and strong Drink. I pray God that the great ones of this Land be not tainted with this corruption.

Well, for mine owne part, I had rather be stormed against, for preaching Topher to you here, than ye should curse me in Topher hereafter, for smoothing and flattering you.

Yet this reprehension of great men, I would with it might be done in wisedome and humilitie; with Rom. 12. 1. beseech you, O King, by the tender mercies

mercies of God, reforme these and these things: For some in this case are indiscreet, and too too fauorie, and rather exasperate the hearts of their hearers against them, than winne them to the Lord by their exhortation.

If then Kings and great men be not exempted from Tophet; what should this worke in them, but obedience to that counsell of the Psalmist: Be wise now therefore, O ye Kings, serue the Lord in feare? Looke vp to Heauen, acknowledge your selues subiects to a greater. *Vse.* Psal. 2.

As the Lord hath honoured Kings aboue others, so he looketh for a greater returne of honour from them than from others: for where the Lord giueth much, there the Lord requireth the more.

Kings and Princes are the Keepers of the two Tables of the Law of God; and to them is committed from God, the Gouernment both of Church and Common-wealth: they must therefore be carefull, that the Word may runne very swiftly Deu. 17. 18.

throughout every Angle of their
Psal.147. Realmes: So shall God gaine an
vniuersall glory, and Kings them-
selues a more stable subiection.

Esa.49.23. Kings and Queenes are called
nursing Fathers, and nursing Mothers;
and all to commend vnto them the
care they should haue of Gods glory,
and the good of their people.

Ios.24.15. Iosua was such a Ruler, that re-
mained resolute and constant in the
worship of God to his liues end.

1 Chr.15.2. Dauid prepared a place for the
Arke of God, and was carefull for
the Church of the Lord.

2 Ch.17.3. Iehosaphat, Ezechias, and Iosias
cha.29.1,2. were reformers of their Kingdomes,
cha 34.1,2. enemies to Idolatry, and graciously
defended the Word of God.

And blessed be God for our Kings
most excellent Maiestie; who is ma-
iesticall in his place, in Religion zea-
lous, in life vertuous, and in mercie
abundantly gracious: The Lord en-
crease his Graces in him; the Lord
anoint him with the Oyle of Holi-
nesse aboue his fellow Princes; and
the Lord keepe him from this terri-

ble

the Tophet: And let all people that beare good will to this our English Sion, to this my Prayer say, Amen.

It is euen prepared for the King.

Secondly, we may here perceiue with Peter, that verily there is no respect of persons with God in Iudgement: He iudgeth the Rich, as the Poore; the Father, as the Childe; the Master, as the Seruant; the King, as the Begger: as the Prophet Dauid saith; With righteousnesse shall he iudge the World, and the people with equitie. Obser. 2. Act. 10.

Though wickednesse among men, be in the place of Iudgement; yet the Lord our God will deale iustly. Eccl. 3. 16.

Though among men there is respect of persons to be had; without which, a confusion would (and this is necessary to be vrged, for men are full of contempt, and to sawcy with them of superior place and authoritie:) yet when all shall be summoned before the Tribunall of God, the Lord will indifferently proceed to Iudgement, without any respect of persons.

Vse. And this should not onely pull downe the haughtie mindes of the Noble (who thinke, for their greatnesse here, it will be easier for them hereafter than others:) but also this should be an vnalterable President to all Iudges of the World.

As they sit in Gods place, so they should imitate the Lord in Iudgement: This should make them obey the counsell of the Lord, deliuered by the Prophet Dauid; Be learned, ye that are Iudges of the Earth. Psal. 2.

O the care that Iehosaphat tooke for iust and righteous Iudgement! After he had made Iudges, and set them in euery City of Iudah, he gaue them this charge: Take heed what ye doe, for ye execute not the Iudgements of man, but the Iudgements of the Lord; and the Lord will be with you, to preserue you, if you do iustly; but to confound you, if you do vniustly: Wherefore now let the feare of the Lord be vpon you, take heed and doe it; for there is no iniquitie with our God, nor respect of persons, nor receiuing of rewards. 2 Chr. 19. 5, 6, 7.

O that this gracious counsell were entertained of the Iudges of the Land: then we should not heare of so many complaints in our Land, as we doe: then we should not haue cause to complaine with the Prophet, That Iudgement is turned backward, and Iustice standeth a farre off; that Truth is gone, and Equitie no where to be found: then we should not haue so many beggered by the Law, as dayly are. Law was neuer made to vndoe men, but to compell men to doe well: it was made to curbe the vnruly, but not to begger the innocent. It is growne to this saying now adayes; I had rather lose it, being my right than goe to Law for it: why, what is the cause? O, because of rackt Fees, close Bribes, and the perpetuitie of attendance. Esa. 59. 14.

Iudicate secundum iustitiam; Iudge, iudge, O ye sonnes of men, according to righteousnesse: Let your Iudgement be

in { *Veritate*, in Truth.
Iudicio, in Iudgement.
Iustitia, in Righteousnesse.

I may God it may neuer be said of our Iudges of England, as once
Esa.57. was said of the Iudges of Israel: The Lord looked for Iudgement, but behold Oppression; for Righteousnesse, but behold a Crying.

Let there not be found in a Land where the Gospel dwelleth, such
3 King.21 Iudges as were those that killed innocent Naboth.

Let none be like the sonnes of Sa-
1 Sam.8.3. muel, That turned aside after lucre, and tooke rewards, and perverted the Iudgement.

The dutie of Iudges is notably set downe in *Exod.* 23. Thou shalt not receiue a false tale: Thou shalt not ouerthrow the truth, for the multitudes sake: Thou shalt not ouerthrow the right of the poore, in his suit: Thou shalt keepe thee from a false matter: Thou shalt take no gift; for the gift blindeth the wise, and peruerteth the words of the righteous.

And this charge is continued in
Leu.19.15. Leuiticus: Ye shall not doe vnrightly in Iudgement: Thou shalt not fauour the person of the poore, nor honour the

person

person of the righteous, but thou shalt judge thy neighbour justly.

A Judge must be *Scientia potens, & Virtute valens, i.* Able in learning, and zealous in living: by the one, hee shall *discernere inter allegata*, discerne betwixt causes propounded; by the other, *disrumpere iniquitatem*, without hinderance punish and confound all manner of iniquitie. *Judicis officium.*

In all your Judgements, let these be aimed at; the glory of God, the righting of the wrong, the suppression of Guilt, and the maintenance of Truth.

Be zealous for the glory of our God; and let the good Lawes that are, be duly and impartially executed.

It was a great commendation that was giuen to Seleucus, Gouernour of the Locretians; who hauing made this Law against Adulterie, That whosoeuer committed the act, should lose both his eyes: his sonne being taken in the fact, was not pardoned, though the Citizens begged it earnestly; but he caused one of *Seleucus.*

his

his sonne eyes to be pulled out, and one of his owne eyes: So he shewed himselfe a mercifull Father, and a iust Iudge.

O that we had the like Lawes against this and the like most odious offenses, and that they were as strictly executed; that many hereby might be saued from Tophet.

The Lord guide that Honourable Assembly in Court of Parliament, that they may all ioyne with one voice and spirit, for the banishing of Poperie, the reforming of iniquitie, and maintaining and countenancing of the Word of Truth, and painefull Preachers of the same.

And you (my Honourable Lord) as you haue begun well, in reforming many foule abuses in this Citie: so Isa. 45. 4. in the zeale of the Lord, Prosper with your glory; ride on with the Word of Truth, Meekenesse, and Righteousnesse, and your right hand shall teach you terrible things.

Thus am I bold to cast in among you the silly Mite of my counsell, merely of Christian charitie, that ye may

may never taste of the woefull damnation of Tophet.

The third part of the description of Tophet, is set downe in these words, He hath made it deepe. The third part. He hath made it deepe.

Many from these words doe goe about to prove the locall place of Hell, concluding it to be below: as from the signification of Sheol also.

Sheol is taken for a Pit, or Graue, or Hell; the state of the dead, the place of the damned spirits. Sheol.

In the Scriptures, sometimes it is taken for the Graue, and sometime for Hell: so is ἅδης also.

The Septuagint translating the Hebrew into Greeke, and expressing there the word of Sheol, vsed ἅδης both for the death of the Body in the Graue, and of the Soule in Hell.

Mercer vpon Genesis saith, That the proper signification of *Sheol*, is to signifie all places vnder the Earth, and not the Pit or Graue alone: whereupon it is every where opposed to Heauen, which is highest of all. *Mercer. in c. 37. Gen.*

Hell is called by the name of *Abyssus* in the Scriptures, which signifieth *Abyssus.*

signifieth a deepe and vast Gulfe vnder the Earth, a bottomelesse pit, into which the Deuils feare to be sent; and where they are chained and bound when it pleaseth God.

Luke 8. Reu. 20.

From which Abysse, there is an ascent to the Earth, no descent lower, Reuel. 9. 2. and 11. 7. and 17. 8. And therefore Hell supposed to be beneath.

Because Topher is here said to be *profunda*, deepe; *Nicolaus de Lyra* putat esse circa centrum terræ, thinketh that it is about the Centre of the Earth.

Nic. de Lyra in Esai.

The Apostles that preached to the Iewes, vsed the word Gehenna from the Hebrewes, which they well vnderstood: And Saint Iames writing to the Iewes, saith, The tongue is inflamed of Gehenna, of Hell. But the rest of them, that preached to the Gentiles, vsed the word Tartarus, which name was knowne vnto them: and they tooke it to be a place vnder the Earth, where the wicked after this life were punished.

Tartarus

Tartarus (which is also for Hell) is so farre vnder the Earth, as Heauen is aboue the Earth, saith Hesiodus. *Tartarus* Hesiod. in Theogonia.

The Poet speaking of it, saith; *Tartarus ipse bis patet in præceps tantum: id est,* Tartarus is twice as deepe as Heauen is high.

The Rabbines hold Hell to be below, as Rabbi Abraham sayth: *Sheol makom, &c.* Sheol is a deepe place, opposed to Heauen, which is on high. Rab. Abr. in cap. 2. Iona.

And Rabbi Leui saith, *Sheol hi mattah, &c.* Sheol is absolutely below, and is the Centre. Rab. Leu. in cap 26. Iob.

The Scriptures also place Hell below: Sheol beneath is moued for thee, to meet thee at thy comming. Esay 14. 9.

Moses calleth it the lower Hell: Fire is kindled in my wrath, and shall burne *vsque ad infernum inferiorem*, to the bottome of Hell. Deu. 23. 22

The Psalmist calleth it a deepe Pit: Let him cast them into the fire, and into the deepe Pits, that they rise not. And in another place he calleth it, the Pit of perdition. Psal. 140. 10. Psal. 55.

Iohn

Reu.20. Iohn calleth it a Burning Lake, in the Reuelation, which must needs be below.

Pro.9.18. Salomon speaketh of the depth of this place, saying; The guests of an harlot are in the depth of hell.

Pro.15.24. And againe, The way of Life is on high, to auoid from hell beneath.

Thus it is manifest, that hell is beneath, in the lowest parts of the workemanship of God: But precisely to say, where, whether in the Centre of the World, or in the Aire, or in the Water, or vpon the Earth it is not reuealed neither is it needfull for vs to know: but surely it shall bee in the most remote place from Heauen, which is in and about the earth for the soules of the righteous when they are dissolued from their bodies, doe presently passe to the locall place of *Cœlum Empyreum* and the soules of the damned are constrained to stay below in the lowest Elements, where they are and shall be tormented for euermore.

Locus inferni.

But if a man be too curious in this point, I would wish him to conferre with

with Socrates, who being asked what was done in hell, said: He neuer went thither, nor communed with any that came from thence: By which answer hee derided the curiosity of the demander. *Socrates.*

Euclides (as Maximus writeth) being demanded of one what the gods did, and with what things they were best delighted, said; As for other thinges I know not, but I am sure of this, that they hate all curious persons. *Maxim. serm. 23.*

But this is not the thing we aime at in this depth of hell.

This word Deepe doth betray vnto vs the impossibility of getting out, once in: for God hath made hell so deepe, as there is no hope of crawling out. *Observatio.*

In inferno nulla redemptio: In hell there is no redemption: Therefore *Infernus ab inferendo dictus, quia ita inferuntur & præcipitantur, vt nunquam ascensuri sint.* that is, Hell is said of casting in, for they shall bee so cast downe, as they shall neuer haue hope or power of crawling out. *Infernus.*

Infernus

Hugo. *Infernus* (saith Hugo) *est profundus sine fundo*; that is, A Deepe, whose bottome. That partie that had not on the Wedding Garment, was not onely cast into Hell, but he was also bound hand and foot; and all to shew the impossibilitie of getting forth, once in: Binde him hand and foot, and cast him into vtter darknesse.

Mat.22.13

Simile. Now alas, if a man be bound hand and foot, and cast into a Well fiue thousand fadomes deepe; what hope hath he of euer comming out? so Hell is deepe, and he that is once tumbled in, shall neuer come forth more.

This is euident by the speech of Dines, who said: O Father Abraham, send Lazarus or some from the dead, that my brethren may not come into like place of torment. What is the reason that Dives begged not for his owne passage from thence vnto them, who was able to haue taught the dolours of Hell, by wofull experience? He knew that that had bin bootlesse, for he saw *ingentem hiatum*, a great Gulfe set betwixt Heauen and Hell, that made the passage impossible.

Luk.16.28.

In

In Earthly Prisons and Dungeons, a man by some or other meanes haply may get out: But Hell is deepe, so deepe, as Heauen, Earth, and Hell, can neuer helpe one poore Soule forth.

This then well considered, should worke deepe humiliation in the Soules of euery of vs, that so Grace may receiue vs, and not this Deepe deuoure vs. *Vse 1.*

One Depth cryeth and calleth out for another; the Depth of Hell calleth to vs for answerable humiliation: Hee that will not be humbled by his sinnes here, shall be humbled and tumbled to the Deepe of Hell hereafter.

God giueth grace to the humble: Yea, the deeper thou art in the Law, the higher thou shalt bee in the Gospel; the deeper in Hell, the higher in Heauen. A Bucket, the deeper it goeth into the Well, the more water it bringeth vp with it: So the deeper a man is humbled for sinne, the more shall be his grace of saluation. Humble your selues therefore *Similes*

fore

fore vnder the mightie hand of God that ye may be all exalted in the day of Visitation.

Luk. 18.13. In this deepe was the poore Publican, when in bitternesse of heart he vttered these words; Lord, be merciſull to me a ſinner: A ſinner by birth, a ſinner by life, a ſinner by thought, a ſinner by word, a ſinner by work, a ſinner by ſinnes of omiſſion, a ſinner by ſinnes of commiſſion, a ſinner before my converſion, a ſinner many thouſand times ſince my converſion. Lord, be merciſull to me a lamentable ſinner.

Vſe 2. Againe, ſeeing Hell is deepe, without end, no hope of crawling out

Eſay 56.6. Let vs ſeeke the Lord while hee may be found, and call vpon him while hee is neere: *Ecce nunc tempus accep-*

2 Cor. 6.2. *tum*; Behold, now is the acceptable time; behold, now is the day of ſalvation.

This life is the time wherein we muſt worke out our ſaluation with feare and trembling; if after this life we will be freed from the deepe damnation of Tophet.

The irrationall Creatures themselues are very carefull to take their times and seasons, as saith the Prophet, Ier. 8. 7. The Storke, the Turtle, Crane, and the Swallow obserue their times and seasons. There is a time when the Swallow is with vs in England, and there is a time when he takes his leaue of vs.

That silly Creature, in the sixt of the Prouerbes, gathereth in Summer to maintaine the poore life of it in Winter: So should wee take our time; for after this life, there is neither place for pardon, nor time for repentance.

Yet for all this, Golden Time is not respected, but men doe put off their repentance from day to day, till at the last they sinke into the depth of Hell.

Yea, the time of Grace is tedious to many, they must haue some or other carnall delight to driue it away; 'tis death to many, to attend willingly vpon the meanes of their saluation an houre or two: but there will come a time, when they shall wish,

that

that all their life had beene spent in the hearing of Sermons and Prayer, as tedious as it seemeth to them now.

O the damned in Hell would giue (if it were in their power) a Million of Worlds, to haue but one houre granted them to liue on the Earth againe, that so they might run within compasse of offered Grace and Saluation. But if ye will not heare the Lord when he calleth to you, then he will come a day when ye shall cry Lord, Lord, and his eares shal be shut to your prayers, and his Iustice shall cast you into the deepe Dungeon of Topher, there to remaine, till ye haue payed the vttermost farthing.

Tempus gratiæ negligere, est absolutè animam perdere.

Mat. 5. 26.

The fourth part of the description of Topher, mentioned in this word Large.

The fourth part. And large

As the Lord hath made Hell Deepe, so hath he made it Large, in regard of the great number that shall be tormented in her, as saith Oecolampadius.

Oecolam. in Esai. Observat.

This word is vsed in the 33. Chapter of this Prophesie: Hell hath

Esa. 5. 14.

enlarged

enlarged her selfe, and hath opened her mouth without measure, and hath set open her mouth, as it were with a Gag, and all to receive the great multitudes that shall descend into her.

It is called *Lacus magnus*, Rev. 14. 19. A great Lake.

That this Doctrine is too true, witnesse that of the Gospel of Mat. 20. 16. *Multi vocati*, Many are called, but few converted: Many called, but few chosen.

The most High made this World for many, but the World to come for very few. 4 Esd. 8. 1.

But some man may object against these Scriptures other Scriptures, to prove the great number of them that shall be saved, and so by consequence, the small number that shall be tormented in Topher. *Obiect.*

Saint Matthew saith, That many shall come from the East, and from the West, and shall sit downe with Abraham, Isaac, and Jacob, in the Kingdome of God: Many, an innumerable company shall be saved. Mat. 8. 11.

Saint

Saint Iohn in Reuelat. 7. 9. do[illegible] point out that great number th[illegible] shall be saued, with that *nota stel[illegible]fera*, that starrie note; Behold, I sa[illegible] a great multitude of all Nations a[illegible] Kindreds, and People, and Tongue[illegible] that stood before the Throne, and b[illegible]fore the Lambe, clothed in long wh[illegible] Robes, and Palmes in their hand[illegible] long white Robes, in token of pu[illegible]tie; and Palmes in their hands, [illegible] token of victorie.

It may seeme by these Scriptur[illegible] that many shall be saued, and not s[illegible] a multitude damned.

Answ. I answer: That though the nu[illegible]ber of the Elect be great, by it se[illegible] considered (to the praise of Go[illegible] mercie be it spoken:) yet if it be co[illegible]pared to the number of those th[illegible] shall glorifie Gods Iustice in He[illegible] Alas, then a remnant of Israel sh[illegible] be saued; they are but a handfull, a[illegible] therefore Hell must be made exc[illegible]ding Large.

This great destruction of th[illegible] damned in Hell, is likely shado[illegible]ed out vnto vs, in the Iudgemen[illegible]

of God on earth, mingled with mer-
cy; as in the destruction of the old
world by water, how few escaped
there aliue? onely Noah with his fa-
mily: in the destruction of Sodome Gen. 7.
by fire, how few escaped there aliue? Gen. 19. 16
onely Lot with his daughters: in the
destruction of Iericho by the sword,
how few escaped there aliue? onely
Rahab with her family, that enter- Ios. 6. 22.
tained the Israelitticall Spies. To
come to latter times, in the destruc-
tion of Ierusalem by Titus Vespasi-
an, how few escaped there aliue? Ma-
ny hundred thousands of them were
slaine to death, many hundred thou-
sands of them taken captiues to the
Roman Empire, some put to one
death, some to another, and few esca-
ped aliue, and those of the meaner
sort *agricolæ & vinitores*, Husband-
men and labourers in Vineyards.

If (beloued) in the iudgements of
God in this world so few haue esca-
ped aliue, how few (thinke you) shall
escape at the dreadfull day of iudge-
ment, when of euery idle word that
men shall speake, a great account must Mat. 12. 36

Mat. 12. 36 be made for the same? yea when In-
quisition shall bee made for the ver-
Wisd. 1. 9. thoughts of the vngodly: If the iu-
shall scarce be saued, where shall th-
sinner appeare? Againe, that gre-
is the number of those that shall
Topher, and therefore Topher ma-
large to giue them fiery entertai-
ment, it appeareth in the very li-
of men vpon earth: for, where th-
is one that commeth to the profe-
on of the truth truly with the sinc-
heart of Nathaniel: there are ten,
Iohn 1. twenty, yea more, that walke in
way of sinne, in the road to Top-
without any checke of conscience
more for their sins, or reclamat-
from their sinnefull courses in
world: some in the way of Atheis-
some in Paganisme, some in Epi-
risme some in Brownisme some in
nabaptisme, some in Mahometisme
some in Papisme, yea some in Di-
lisme: a matter with many tear-
to be lamented.

Vse. But wouldest thou not bee wil-
this large company, in this larg-
place of torment? O then follow

nor a multitude to doe euill? Reuel. 18 4. Come out from amongst them, for if thou beest partaker with them in their sins, thou must be partaker with them in their punishments: Fashion not thy selfe after the wicked fashion of this world: rather walke alone by thy selfe to Heauen, than to go with the multitude to Hell: Walke in the narrow way of grace to saluation, shunne the broad and large way, for that will bring thee to Topher, which (as thou heares't) is made exceeding deepe and large.

The fift part of the description of Hell in these words, The burning therof is fire: expressing the bitternes of the torments of Topher. There is great controuersie among the learned about this fire, Whether it be true substantiall fire, or fire allegorically: if it be true fire, whether it be materiall, corporall, or spirituall.

If it be Corporall, whether it burneth the body onely, or soule and body also:

Whether there be true fire in hell: or whether these words (the burning

The fift part. The burning therof is fire.

An in inferno ignis.

Quest. 1.

thereof is fire) bee taken allegorically?

Caluin in Esai. Caluin would haue it taken allegorically, and thinks there is no true fire in hell.

His reason is this, If wood and the Worme be taken metaporically, why not then the fire also?

Resolutio 1. quæstionis. But there is no argument to proue this fire allegorically: For in the holy Scriptures, things spoken together, are not alway taken in the same manner and nature: For examples sake; Christ is called a Doore, a Vine, a Rocke, a Stone, figuratiuely: and doth it therefore follow, that he was not God and Man substantially?

Luke 22. Againe, in S. Lukes Gospell, our Sauiour saith, I appoint you a Kingdome, as my Father hath appointed to me, that ye may eat and drinke at my Table in my Kingdome: Eating is allegorically: but will you say that the Kingdome is allegorically also?

I confesse that wood in hell is taken allegorically, but that fire is taken so, I vtterly deny.

Bullinger. in Esa. Bullinger holdeth true and substanti-

all

all fire in hell: and so do the most and best of the learned.

Christ punished with Fire in this world, Sodome: and the Murmurers in the Booke of Numbers, chap. 11. and called the name of that place, Thabberah; because the fire of the Lord burnt amongst them. Gen. 19. Num. 11.

And Christ shall come to iudgment with Fire: which shall haue two properties. Esay. 66.

To burne: this property shall punish the wicked: to shine: this property shall comfort the Saints, as saith Theodoret. *Theod. in Psal. 96.*

And what shall hinder the being of fire in hell, when the extremity of tortures shall be put vpon the damned: hee that will not beleeue this, shall one day feele it to his sorrow.

If then it be granted, that there is Substantiall fire in hell, the next question will be, Whether it be Materiall, Corporall, or Spirituall? *Quest. 2.*

Surely Materiall fire, that is, fire nourished & maintained with wood, it shall not be: for as the flashings of Ætna and Vesuuius, and other places *Resolutio 2. questionis.*

of the earth, doe burne without fuell; so shall the fire of Hell doe: hee that is able to make the damned liue without food, is able to maintaine this fire without wood.

Whether then it bee Corporall or Spirituall, (for if it be Substantiall, it must be one of these) Gregory calls it *Ignem incorporeum*, a Spirituall fire, but that is not likely, for it passeth the nature of fire to be spirituall: and to goe about to make it spirituall, is to make it no fire at all. *Gregory.*

But it is most probable that it is, and shall be a Corporall fire, with an extraordinary afflicting power, giuen vnto it, tormenting both Soule and body.

Saint Augustine affirmeth the fire of Hell to be Corporall. *Augustine.*

If it be Corporall, whether it tormenteth the body onely, or both soule and body: and how a Corporall fire should worke vpon a spirituall substance. *Queſt. 3.*

Saint Bernard saith, that *Ignis exterius carnem comburit, vermis interius conscientiam corrodet*: that is, *Bernard. de interiore domo. ca. 38*

Fire

fire shall outwardly burne thy flesh, and a worme shall inwardly gnaw thy conscience.

Againe, he saith, *Duo mala sunt vermis & ignis, altero roditur conscientia, altero concremantur corpora:* that is, the worme and fire are two insufferable torments: by the one, the soule is vexed by the other, the body scorched. *Idem part. 2. serm. 16.*

Againe he saith: *In carne cruciabuntur per ignem in spiritu per conscientiæ vermem:* that is, in the flesh they shall be tormented by fire, and in the Spirit by the worme of conscience. *Idem medital. 4 cap.*

Hodoe saith, that there is *duplex pœna damnatorum, quorum mentem vrit tristitia, & corpus flamma:* that is, Their mindes burne with sorrow, and their bodies with the flame. *Isoder de summo bono l. 1. c. 31.*

Beda saith, *Ignis erit pœna extrinsecus sæuiens, vermis dolor, interius ascusans:* that is, The fire shall bee a torment outwardly raging, and the worme a griefe inwardly accusing. *Beda lib 3. in cap. 9. Mar.*

Though these maintaine fire in Hell, yet they hold (as you see) that

it is not of power to touch the soule, but onely to torture the body: but I am perswaded according to the iudgment of many learned Fathers, That this fire tormenteth both body and soule.

Zanch. de Operibus Dei, part. 1. lib. 4. ca. 19

Zanchy de Operibus Dei, saith, That the deuils, mens bodies and soules are tormented with fire euerlasting. For as they were (as Simeon and Leui) brethren in the same euill, so both of them shall bee tormented in the same fire.

Just. Mart. Apologia 1. pro Christianis.

Iustine Martyr saith, That the deuils shall suffer punishment and vengeance enclosed in euerlasting fire: and they are no bodies, but spirits.

Mat. 25. 41

The truth of this is ratified by Christ himselfe: Goe from me ye cursed, into euerlasting fire, prepared for the deuill and his angels.

Chrysost.

And the speech of Dives prooueth this most true: for it is no Parable, but History (as Chrysostome saith) *Parabolæ sunt vbi exemplum ponitur, tacentur nomina:* that is, Those are Parables were an example is propounded, and no names mentioned: he

he crieth out, and shal for euerlasting, I am tormented in this flame. Luk. 16. 24.

And if a man will not beleeue this, I make bold to vse against him, the words of Russinus, who saith, *Si quis negat diabolum æternis ignibus mancipandum, partem cum ipso æterni ignis accipiet, vt sentiat quod negauit:* that is, If a man doth deny that the deuil is tormented with euerlasting fire, he shall one day be partaker with him of that fire, that hee may feele that which hee would not be brought to beleeue. Russinus.

But how this Corporall fire shall torment the deuils and the spirits of the damned, I know not, and I trust neuer to know, and it is but curiosity to bee too too inquisitiue in these points: for as a Father saith, *Melius est dubitare de occultis, quàm litigare de incertis, viz.* It is better to doubt of vnknowne things, then to striue for vncertaine. *Compescat igitur se humana temeritas, & id quod non est: non quærat, ne illius quod est non inueniat:* that is, Let no man rashly meddle about Augustine.

those things that are not reuealed, lest hee findeth not the good of those things that are reuealed.

It being probable that there is in Hell a substantiall and corporall fire, that vexeth both the soules and bodies of the damned, let vs now see the difference of this fire from our elementall fire.

Ignis inferni multum differt ab elementari.

This fire of Hell differeth from our elementall fire in fiue respects.

First, In regard of heat: Our fire in regard of Hell fire, is but as fire painted on a wall in regard of our fire.

Oh, it is a fierce and an intolerable fire.

Exemplum.

We read of one, who (vpon the violence of any strong temptation) would lay his handes on burning coales, and being not able to endure the same, would say to himselfe: O! how shall I bee able to endure the paines of Hell fire?

Dan. 3 21.

The fire into which Sydrach, Misach, and Abednego were cast, was exceeding fearefull: but alas, nothing to Hellfire.

I say

Esay speaking of this terrible fire, saith: Who is able to dwell in this devouring fire? or, who shall be able to dwell in these euerlasting burnings? Esa 33.14.

Secondly, in regard of Light: Our fire giueth a comfortable light, but the fire of Hell giueth no light.

Crematione habet, lumen verò non habet, saith Gregory; It burneth, but giueth no light at all. Greg. Moral. lib. 9. cap. 46.

It is a darkish fire (saith Basil) that hath lost his brightnesse, but kept his burning. Basil. in Ps. 33.

Phauorinus *in verbo ἅδης*, saith: Hades is a place void of light, and full of eternall darkenesse. Phauor. in verb. Hades.

Sophocles calls it μέλας δὲ ἅδης; blacke darkenesse. Sophoc. in Oedipo.

Euripides calls it τὸν ἀνάλιον οἶκον; the house without Sunne-light. Euripid. in Aristide.

Theognis calls it κυανέας τὰ πύλας; the blacke Gates. Theognis gnomæ.

Eustathius saith, τόπος σκοτεινὸς ὑπὸ γῆν; Hel is a dark place vnder the earth. Eustath. in 1. Iliados.

The darkenesse of Egypt was wonderfull, and fearefull: Wonderfull, because it was so thicke, as it might be felt: Fearefull, and therefore made Exo. 10. 21

the

the ninth plague of Pharao: yet that darkenes was nothing to the darknesse of Hell, which is called the
Iude 13. blacke darknesse.

The Poets in regard of the darknesse thereof, doe compare hell to a certaine territory in Italy, betwixt Baiæ and Cumæ, where the Cimerij inhabite: so imuironed with hils, that the Sun neuer commeth to it: wherupon this Prouerbe commeth: *Cimeriis tenebris atrior*: Darker then the darkenesse of Cimeria. Whosoeuer he be that loueth darknes more then light, shall haue his heart full of darknesse in Topher.

Cimeria tenebræ.

Thirdly, Our elementall fire burneth the body onely, but the fire of hell burneth both soule and body, as ye haue heard at large.

Fourthly, Our elementall fire consumeth that which is cast into it: but the fire of hell doth alway burne, and neuer consume.

Fiftly, Our elementall fire may be
Mat. 3. quenched, but Hell fire can neuer be quenched: The chaffe will hee burne with vnquenchable fire: their worme

shall

shall neuer die: their fire shall neuer goe out. Esa. 66.

As there is nothing that maintaineth it, so there is nothing that can extinguish it.

From all this we may obserue the extremity and bitternesse of the torments of Topher: yea, *minima pœna inferni maior est maxima pœna huius mundi*: that is, The least torture in Hell, is greater than the greatest torture that euer was deuised vpon the earth. That Hell-hound that murdered the King of France, had as heauy a punishment as this world could afford: for his arme that did that cursed act, was taken from his shoulder, his nailes pulled from his hands and feet, his flesh peece by peece pulled from him with hot burning pincers, and in the end rent in peeces with foure horses: all this is nothing to the least torment of Topher. *Obser.* *Tho. Aquin.*

Chrysostome *ad populum Antiochenum*, saith: That fire and sword and wilde beasts, or any thing more grieuous than these, are scant a shadow to the torments of Hell. *Chrysost. ad pop. Antioch. hom. 49*

And

And this bitter torment standeth in these two; *in pœna damni*, that is, in the punishment of losse; and *in pœna sensus*, that is, in the punishment of feeling: the former whereof, is the greatest (as saith S. Chrysostome.) This *pœna damni*, this punishment of losse, is more bitter than the paines of Hell, yea, worse than a thousand Hels.

Pœna damni. This *pœna damni*, though it be a priuatiue punishment, yet it hath a positiue effect: for to be depriued of ioy, cannot but bring intolerable sorrow: euen as the absence of the Sun causeth darkenesse, so the want of Gods presence bringeth inexpressible griefe.

Simile.

1. Sam. 4. 18 When the Arke of God was taken by the Philistims, old *Eli* with griefe fell backward, and died.

Plutarch. in vita Demosthenis. Demosthenes tooke his banishment so heauily, that many times he would weep bitterly when he looked towards Athens, though he found much kindnesse at the hands of his enemies.

Tully, when he was banished from Italy, though he were in Greece, yet he wept bitterly when he looked towards Italy.

Absolon

Absolon tooke his banishment from his fathers presence very grieuously. 1 Sam. 14. 22.

If these exiles breed such sorrow, how fearfull will it be to be banished from the presence of the Lord! who is the Father of mercies, and God of all consolation: in whose presence, is ioy; in whose pleasure, is life: To be banished from the presence & louing countenance of the Lambe, from the fellowship of Saints and Angels, from all ioyes and felicitie, with that bitter sentence; Goe from me, ye cursed, into euerlasting fire, prepared for the Deuill and his Angels. Goe from me, these are words of separation: ye cursed, these are words of obiurgation: into euerlasting fire, these are words of desolation: prepared for the Deuil and his Angels, these are words of dolefull exemplification. 2 Cor. 1. 3. Mat. 25.

This is the greatest part of the second death: For as the first death separateth the soule from the body, so the second death separates soule and body from the presence of the Lord for euermore.

O what weeping and wayling will there

Luke 13. there bee when ye shall see Abraham, Isaac, and Iacob entertained into the Kingdome of God, and ye your selues shut out!

Ye therefore spake truly that said, The teares of Hell are not sufficient to bewaile the losses of Heauen.

Infœlicissimum genus infortunij, meminisse fuisse fœlicem: that is, it is the vnhappiest thing of all, to thinke that euer we were happy.

Poeta. *Duræ satis miseris memoratio prisci bonorum:*

It is misery enough, and though there were no more misery, to remember the ioyes we haue lost.

Terent. As the old man in the Poet said, I haue a sonne, nay, alas, I had a sonne: so the damned may say: Wee haue a Heauen, nay, alas we had a Heauen.

Lysimach. Lysimachus King of Macedonia, warring against the Scythians, being enforced by extreme thirst to yeeld himselfe into the hands of his enemies: after he had drunk cold water, brake out into these lamentable words: Good God for how short a pleasure: how great a Kingdome haue

I

lost? So the damned soule may say, good God for how short a time of pleasure, how great a kingdom haue I lost.

And surely this is iust with God, that those that separate themselues from him here, should bee banished from him hereafter: That those that hate the Saints here should bee debarred their company hereafter: that those that crucifie the Lambe here, should bee cursed of the Lambe euerlastingly hereafter.

The second thing that maketh Hel tormentes so bitter and intollerable, is *pœna sensus*, the punishment of feeling. Euery member of body, and euery faculty of soule, together tormented for euer. *Pœna sensus.*

The eye afflicted with darknes, the eare with horrible and hideous outcries, the noyse with poysonous and stinking sauours, the tongue with gally bitternes, the whole body with intollerable fire: a fire, that shall burne so violently, that the damned shall prize a drop of water aboue ten thousand worlds.

The faculties of the soule also shall be

be most pitifully tormented: the memory, with pleasures past; the apprehension, with paines present; the understanding, with hopes lost: and in this facultie, shall lye the Worme of Conscience gnawing, which the Scriptures so often threaten to sinners. This Worme, is a continuall repentance and sorrow, full of rage and desperation, by reason of their sinnes: and this Worme or Remorse shall chiefely consist, in bringing to their minds the meanes and causes of their present calamities; how easily they might have bin freed from hell, and how often they have bin invited to Heaven, and they would none; but now when they would, they cannot. And this Worme biteth and gnaweth on the bowels of these miserable men for ever more. The will also shall be most grievously tormented with a furious malice against God, and against the Elect.

Miseria reproborum maxima.

And in this their cursed estate, they shall recurse, curse God againe, because he made them; and making them, adiudged them to death; and dying,

dying, they can neuer find death: they shall curse his punishments, because hee punisheth them so vehemently: they shall curse his benignities, because they are lawced with contrarie seueralties: they shall curse Christs blood, shed vpon the Crosse, because it hath bin auaileable to saue thousands, and nothing auaileable to saue them: they shall curse the Angels in Heauen, and the Saints in blisse, because they shal see them in ioy, & themselues in torment: Curlings shall be their Hymnes, and howlings their tunes; blasphemy shall be their Ditties, and *lachrymæ* their notes; lamentations shall be their songs, & scræthing their straines; these shall be their euening and morning, yea mourning Songs: Moab shall cry against Moab, father against child, and child against father, that euer he begat him: *Væ, væ, væ*, Reu. 8. *Væ præ amaritudine, væ præ multitudine, væ præ æternitate pœnarum: id est*, Woe in regard of the *Bitterneſſe*, woe in regard of the *Multitude*, and woe in regard of the *Euerlastingneſſe* of the torments of *Tophet*.

Now

Now therefore I may truly say of all the damned True, as our Sauiour said of Iudas; It had been good for him, if hee had neuer beene borne; So it had béene good for the damned, if they had neuer béen borne: or, if they must néedes haue a being, they had béene Toades or Serpents, that so they might neuer haue knowne these vnspeakable sorrowes of Topher.

Mat 26.24

I cannot but muse at a company of wicked Hell-hounds, that will vse these execrable words: Would I were damned, if euer I knew of this or that: God damme me body and soule, if I doe it not. Alas, alas, full little doe these wretches know, what it is to be damned: if they did vnderstand aright, they would be hanged vp, before they would vse these fearefull speeches: vnlesse they meant with the Moth-Flye, neuer to be at quiet, till they haue clipt their wings in those flames.

I therefore conclude this part with the admonition of Prosper; who wisheth all men to thinke, how great an

Prosper de vita contemplatiua. lib 3. ca. 12.

deuill it is to be excluded the presence of God, to be banished from heauen, and cast into euerlasting fire with the Deuill and his Angels; to see no Light, but feele excessiue Heat; to be drowned in the deepe Lake of *Gehenna*, and to be eternally torne with most greedie Wormes. To thinke on these things (saith he) is a sure way to renounce all vice whatsoeuer: and he that will not be brought to lay to heart these, I leaue him to feele the smart of them for euerlasting.

The first part of the description of Tophet, is set downe in these words, Much Wood. The first part. And much wood.

Wherein is noted the eternitie of the torments of Tophet. *Obser.*

The perpetuitie of these torments is euery where mentioned in the Booke of God.

The Prophet Daniel speaking of the condemnation of the wicked, addeth perpetuitie to their shame, saying: Some shall awake to perpetuall shame and contempt. Dan. 12.2.

S. Marke, speaking of the vering Worme, addeth perpetuitie to the gnaw-

gnawing of it; Their Worme neuer
Mat.9.24. dyeth.

S. Paul addeth to the perdition of the wicked, perpetuitie also: Their perdition is euerlatting, 2 Thess.1.9.

Iude. S. Iude addeth the like; That they suffer eternall fire.

Reu.20.10. And S. Iohn doth adde vnto the Lake perpetuitie; The Deuill was cast into the Lake, where he shall be tormented day and night for euermore.

Thus we see that the torments of
Reu.9.6. Hell are infinite, *ratione finis*, without end; and though they seeke death, yet finde it they shall neuer.

Thus shall they be like a man
Simile. that is to be pressed to death, who calleth for more weight, more weight, to dispatch him of his paine; but alas, he must not haue it: So in Hell they shall cry for death, and goe without it.

Psal.136. As the Psalmist speaketh of Gods Mercy, That his Mercy endureth for euer: so the damned may say of his Iustice, That his Iustice endureth for euer.

There

There were some comfort to the damned Soules, if these their torments might haue end; but that shall neuer be: that is that that breaketh the hearts of the damned: no torment in Hell comparable to this, of perpetuitie: what, neuer haue end; neuer? O this is such a torment, that the damned themselues are not able to expresse.

It is a common saying; But for hope, the heart would burst: but they are shut out of all hope; and therefore who can expresse their torments? *Adagium.*

O (saith a Heathen man) God shall once giue an end to these euils; but the damned shall neuer be able to say this. For (as Gregory sayth) *Mors miseris sit sine morte; finis sine fine; defectus sine defectu; quoniam mors semper vivit, & finis semper incipit, & defectus deficere nescit:* that is, The death of the damned is such, as shall neuer dye; their end shall neuer end; and their destruction, a perpetuall confusion. *Gregory.*

No maruell therefore if S. Bernard saith: *Horreo in manus incidere mortis* *Bern. de consid. ad Eugen. l. 5.*

mortis viuentis, & vitæ morientis: that is, It is a terrible thing to fall into the hands of liuing death, and dying life.

If there might bee an end of these paines it were something, though it were after so many millions of yeeres as there are drops of water in the sea, starres in the firmament, motes of dust vpon the earth, and as there haue beene moments of time since time began: but this cannot be granted: but when the Lord doth giue ouer his being, then, and neuer before then shall the damned bee discharged, though the blockish Catabaptist perswadeth the contrary.

The reason of the perpetuitie of these torments, is threefold.

The first, Drawne from the Maiesty of God offended: an infinite Maiesty offended, an infinite torment imposed.

The second, Drawne from the state and condition of the damned: For as long as they remaine sinfull, so long shall they remaine tormented for sinne: but in Hell they euer remaine sin-

[illegible]full, therefore in Hell they shall [illegible] be tormented.

Sinne is like oile, and the wrath of God like fire: as long as the oile lasteth, so long the fire burneth, and so long as they are sinnefull, so long for sinne tormented; therefore for ever damned.

For most sure it is, that in Hell there is neither grace nor deuotion: the wicked shall be cast *in exteriores tenebras extra limitem diuinæ misericordiæ*: They shall be cast into outward darknesse, out of the limits both of grace and mercy. Though their weeping in Hell may seeme penitentiary, yet they doe but *lugere pœnas, non peccata*: they do but mourne their sorrowes; not lament their sins.

And though Diues his prayer for his brethren may seeme to proceed from a charitable soule, yet it was not for their good, but for his owne: for he knew that if they should come to Hell (his lewd and vicious example being part occasion thereof) his torments should be doubled, nay centupled vpon him. In Hell therefore

there being neither grace nor deuotion, but still affected iniquity, their torments must be euerlasting.

The third reason, Drawne from that stinging attribute of Gods iustice, because life was offered them here, and they would none, it is iust with God that when in Hell they beg it, they should goe without it: yea, that they should seeke death and neuer finde it.

Once they were offered saluation, being gone in Adam, but that offer being neglected, let them neuer looke for another.

O if this long torment were alwaies thought vpon, it would make vs vse this short time of our life better: they are Spirituall Lunaticks and worse then mad Bedlamites that will purchase an eternall torment for so short a pleasure.

I beseech you therefore (beloued brethren) for your soules sake, which should be more worth vnto you then a thousand worlds, let not these infinite torments bee passed ouer with a short or shallow consideration, but

worke

write the remembrance of them in the inward parts of your soules with the Diamond of deepest meditation, that so this Tophet may neuer be your destruction.

The seuenth and last part of the description of Tophet, set downe in these words; The breath of the Lord, like a Riuer of Brimstone, doth kindle it. The seuenth and last part. The breath of the Lord, &c.

In which words, there is not only a Prosopopeia in the breath, but a Topographia in the Brimstone vsed: both which figures doe notably expresse the furious indignation of the Author, and the fierce seueritie of the Act: The Author or Inflicter of all these fearefull punishments, is the Lord God offended, at whose anger the Heauens doe melt, the Earth quakes, and the whole Creation trembles; into whose hands to fall, is most fearefull: For the Lord our God is a consuming fire. Heb. 12. 29.

The Lord is the decreer, appointer, and commander of all these fearefull torments: and the Lord doth execute them vpon the damned,

both *immediatè*, immediately from himselfe; and *mediatè*, mediately by his instruments: as by the Deuil fire, darkenesse, stinch, and other creatures.

Feare therefore (in the feare of God) this fearefull and terrible Name IEHOVAH; that at the time of need ye may find him a milde and gentle Lambe, and not a roaring Lion of Iudah.

Reuel. 5.

The seueritie of punishment is set downe by a double allegorie, Brimstone and Brimstone.

To appease the rage and tyrannie of Saul against the Lambes of IESVS, this word is vsed in the Acts: And *Saul* yet breathing out threatnings and slaughter against the Disciples of the Lord, &c.

Act. 9. 1.

So here to appease the furious indignation of the LORD against sinners, the Breath of the LORD is the

Like a Riuer of Brimstone.

The perplexing property of Brimstone is to burne; Darkely, to grieue the sight; Sharply, to affliict the nose; Loathsomely, to perplex the smell.

We reade in the Scriptures, that the Lord being much prouoked, punished not onely with fire, but with burning Brimstone, which is ten to one more terrible.

As vpon Sodome, he rained fire and Brimstone from Heauen. Gen.19.24.

I will raine vpon him a sore raine, haile-stones, fire and Brimstone. Eze.38.22.

Vpon the wicked, God shall raine snares, fire and Brimstone, and stormie tempest, this shall be their portion to drinke. Psal.11.6.

The Beast, and the false Prophet, both aliue, were cast into the Lake of fire and Brimstone. Apoc.19.20.

Oh, who can expresse now the lamentation of Tophet; for the breath of the Lord, like a Riuer of Brimstone, doth kindle it!

As this should be of power to keepe you from the least iniquitie, so it should possesse you with the knowledge of the right nature of sinne, that it is the most odious and loathsome thing in the world: A stinking carkasse stinketh not so in the nosthrils of man, as a polluted sinner Gregor.

stinketh in the nosthrils of Almighty God.

Plato. As Plato saith of Vertue: That if it could be seene with a bodily eye, it is so splendid and glorious a thing, all the World would be ravished with the loue of her. So may I say of contrarie of vice: That if sinne could be seene in his owne colours, and in his right nature, all the World would loath and vtterly detest it.

But miserable man (the more the pittie) conceiueth not aright of sinne: One would thinke that Adam had committed but a small sinne, in eating the forbidden Fruit, at the entreatie of Eue; yet he and all his posteritie guiltie of eternall death for the same: One would thinke, that that poore man had committed but a small fault, in gathering a few Chips on the Sabbath day; (we haue foule matters committed on our Sabbaths, and goe vnpunished) yet he was stoned to death for his labour: *Acts 5.* One would thinke, that Ananias detaining part of the money, and maintaining the contrarie with a lye, had com-

committed but a ſmall fault, yet hee was ſtrucke dead for the ſame, at the feet of Peter: One would thinke, that an idle word were but a ſmall ſinne; yet of euery idle word that men ſhall ſpeake, a great account muſt be made for the ſame.

And as men conceiue of ſinne, ſo they imagine of puniſhment; they thinke, that the Lord will not deale ſo ſeuerely with them: and yet my Text ſaith; That the breath of the Lord, like a Riuer of Brimſtone, doth kindle it: The terror of whoſe wrath is inſupportable.

Hearken here all you that make but a ſport of ſinne, looke vpon your puniſhments preſcribed: The leaſt ſinne that euer you haue committed (being weighed as Lead) is able to ſinke your ſoules downe to damnation. Zach. 5. 8.

Ceaſe therefore from euill, and doe that which is good: Caſt away the workes of darkeneſſe, and put on the Armour of light: hate the little ſinne as well as the great; an idle thought, as well as blaſphemy: make much of

offered Grace to salvation: [illegible]
now knocketh at the doore of [illegible]
soules, and would gladly come in [illegible]
dwell with you; For it is his delight
Prou. 8. to dwell with the sonnes of men: [illegible]
him not out, as did the Bethlemites
bid him not be gone, as did the Gad-
rens; but, Be ye open ye everlasting
doores, that the King of Glory may
come in: That you having given him
entertainment here, he may dwell
like by you hereafter; placing you
with the Sheep on his right hand, and
singing this blessed Harvest Song
unto you: Come ye blessed of my Fa-
ther, inherit the Kingdome prepared
for you from the beginning of the
World.

To the which most blessed place
of glory, the Lord bring every Soule
of vs at the day of our death and dis-
solution; and that for Jesus Christ
his sake: to whom with God the
Father, and God the blessed Spirit,
three glorious Persons, but one im-
mortall God, be ascribed all honour
and glory, both in Heaven and Earth,
this day and ever. Amen.

FINIS.

AN EARNEST and zealous Prayer, to be saued from the Damnation of *Tophet*.

O Most glorious, euer-liuing, and euer-louing Lord God, the Fountaine and Well-spring of all our happinesse, we thy poore seruants, (vnworthy, in regard of our manifold transgressions, of the least of thy blessings) do most humbly fall downe before the Throne of thy dreadfull Maiestie, confessing in the bitternesse of our soules, the basenesse and vilenesse of our estates by sinne:

O Lord, ashamed wee are to come before thee, that are nothing but sinfull corruption and abomination; but thou Maiestie most pure, in comparison of whom, the Angels themselues are counted impure: We dare not therefore (being thus loathsome and abominable) presume to present our selues before thee, as in our selues, but in thy manifold mercies, and thy Sonne Iesus Christ his merites, in whom thou art delightfully pleased with all that faithfully call vpon thy Name: Lord, in thy Sonne behold vs, we most humbly beseech thee; accept vs in his worthinesse, cleanse vs in his bloud, iustifie vs in his righteousnesse, sanctifie vs with his spirit, and in his most precious death free vs from the dam-

damnation of Hell. Oh, till these comfortable tidings be sealed vp to our soules, how perplexed are wee! Oh, how do our hearts quake and tremble, till we haue found the saluation of thee our God! Reiect vs not (O heauenly Father) that faine would, as be saued of thee, so vprightly serue thee: we plead now and euer for pardon, so for grace, whereby wee may in plentifull manner bring forth fruits worthy of amendment.

Lord keepe vs in body and soule, to thy euerlasting Kingdome and saluation; Lord preserue vs from the terrible torments of *Tophet*. Oh, what shall become of vs, if wee for our sinnes, when wee dye, be throwne into that Lake that burnes with fire and Brimstone,

ſtone, ſo bitterly, as forceth ſcreeching and ſcreaming continually! Lord deale not with vs according to our ſinnes, and thy iuſtice; but in the multitude of thy mercies, ſaue our ſoules aliue: Oh, conſider the terrors of our troubled ſoules: Let not the groanes of our hearts be deſpiſed, but ſuffer them to pierce the Heauens for a Bleſſing: Oh, thou that art the God of endleſſe compaſſion, caſt vs not away from thy preſence, wee are the workmanſhip of thine hands, O Lord confound vs not: O Lord (that delighteſt not in the death and damnation of a ſinner) be moued to ſhew pitie vpon vs: O Chriſt, our bleſſed Sauiour, make interceſſion to God the Father for vs; ſpeake by thy gracious

Spi-

Spirit, peace to our disquieted soules; binde vp our broken hearts: giue vs, that wee may clearely see our names written in the Booke of Life, and our soules released from the fearefull Damnation of *Tophet*.

To this end (gracious God) remoue all sinne from our Soules, and plant in the Garden of our hearts all those spirituall and heauenly Graces, that are proper and peculiar to thine Elect; that wee may be alwayes a sweet-smelling sauour before thee: Giue vs faith in thy Promises, loue to thy Maiestie, zeale to thy Glory, obedience to thy Lawes; and guide vs dayly, by thy blessed Spirit, into all Truth and Godlinesse: Lord giue vs, to be out of loue

with

with the vanities of this life, to hate euery worke of darkeneſſe, the little finne as well as the great: Quicken vs (O Lord) by thy quickning Spirit: Oh, giue vs hearts to be inflamed with the loue of thy Truth: Oh, that wee could hunger and thirſt after Grace, as the chaſed Hart doth the running Brooke: Oh, that wee could experimentally ſay with thy ſeruant *Dauid*, That all our delight is in thy Commandements.

Thus (O Lord) wee receiuing Grace from thy Maieſtie, to repell the firie Darts of the Deuill, and to flye euen from euery apparition of euill: So doing, wee may reape much comfort to our Soules in this World of trouble, and at the fearefull Day of Iudgement,

wee

wee may be freed from the lamentable tortures of *Tophet*, where howling and yelling shall be for euermore: And that for IESVS CHRISTS sake, thy Sonne, our Sauiour: To whom, with thee, and thy most glorious Spirit, wee desire, euen from the bottome of our hearts, to haue offered vp all thankes-giuing and prayse both in Heauen and Earth this day and euermore.

Amen.

FINIS.

THE BLESSED'ST BIRTH THAT euer was:

OR,

The Blessed Birth of our Lord and Sauiour IESVS CHRIST.

Preached at the *Fleet*, the 25. of Decem: *A. Dom.* 1627.

By HENRY GREENWOOD
Preacher of the Word of GOD.

ESAY 9. 6.

To vs a Child is borne, to vs a Sonne is giuen.

LONDON,
Printed by *Elizabeth Purslow* for *H. Bell* and *M. Bell*.
1634.

THE

BEST BOOK

FOR THAT

CHEAP WAS:

OR

The Bleeding Bird of
our Lord and Savior

Jesus Christ.

Preached at the Head of the
Holy Scripture of Rev. xxii. 17.

BY HENRY GRANNYCOP

Preacher of the World of

Text

Text Continued

Text Continued

TO

THE RIGHT

Worshipfull, Sir *Henry Lello* Knight, and Mr. *Iames Ingram* Esquire, Wardens of his Maiesties Prison of the *Fleet*, be this fleet and shallow Tractate commended.

RIGHT Worthy, and Worshipfull, I (hauing receiued from you in my present afflictions so great fauors, such tender compassions, and knowing how base an euill ingratitude is, that it is, *inimica animæ, dispersio virtutum &c.*) cannot but shew my gratefull heart, in presenting that to your worships eyes, that lately hath beene sounded in your eares:

eares: a subiect most comfortable, and so necessary to be knowne, delighted in, and rested on, as without it no saluation: for this is life eternall, to know God, and him whom God hath sent, the Lord Iesus.

The Lord (of his infinite mercy) giue you the sauing knowledge of Christ Iesus, to embrace him as your chiefest Lord and King: for to so many as receiue him, giues he power, priuiledge, prerogatiue, to be called and be the sons of God.

The Lord giue you to know him in his { Person. Office. Power. Merit. Spirit.

In his Person { God. Man.

In

In his Office { King. Priest. Prophet.

In his Power { Mortifying corruptions. Sanctifying affections.

In his Merit { Redeeming to God by his bloud the elect of God. Intitling by his righteousnesse the elect to blisse.

In his Spirit { Discouering errour. Conducting into all truth. Perswading by faith, confirming by holines, saluation of your soules.

Blessed are you both, being so,

so, ten thousand times happie are you, if you haue thus the Lord for your God.

All these (the very ground of all true comfort and happines) are liuely set forth in this small present: therefore let me intreat you to peruse the same at your best leasures.

Now the Lord make this and all other holy helps profitable and comfortable to your owne soules: that sanctitie may bee your portions in this life, and saluation in the life to come, for Iesus Christs sake, *Amen*.

Your Worships for euer to be commanded in the
LORD,

HENRY GREENVVOOD.

From my house in *Finsbury-fields Iann.* 20. 1627.

THE BLESSED'ST BIRTH THAT EVER WAS.

LVKE 2. 10, 11.

Behold, I bring you good tydings of great ioy that shall be to all people: that is, that vnto you is borne this day in the City of Dauid, a Sauiour, which is Christ the Lord.

THE LORD our God hath only giuen vs a Christ for our redemption and saluation, but (blessed be his Maiesty) he hath also discouered him to the world by many:

1. By himselfe, *Mat.* 3. 17. This is my beloued Son in whom I am well pleased. Mat. 3. 17.

2. By Iohn Baptist, *Ioh.* 1. 29. Behold Iohn 1. 29.

the

the Lambe of God that taketh away the sinnes of the world.

Iohn 1.33. By a Doue, *Ioh.* 1. 33. Vpon whom thou shalt see the Spirit descending, and tarrying still vpon him, that is he that baptizeth with the Holy Ghost.

Mat.2.9. By a Starre, *Mat.* 2. 9. And loe, the starre which they had seene in the East went before them, till it came and stood ouer the house where the Babe was.

And here by his Angell hee discouers him to the Iewish shepherds feeding their flockes by night, and that in full and ample maner by the notable circumstances; of the place where, of the time when this blessed Babe was borne: Behold, I bring you good tydings of great ioy that shall be to all people: that is, that vnto you is borne this day in the City of Dauid, a Sauiour, which is Christ the Lord.

Which words as they are touched in two verses, so will they afford two things obseruable:

1 A merry message: Behold I bring, &c.

2 An admired cause: That vnto you is borne, &c.

This mirth is amplified by two { 1. By the magnitude. 2. By the multitude.

1. By the magnitude of it: Great ioy.

2. By the multitude of the sharers in it: That shall be to all people.

In which heauenly message I obserue these three:

First, the messenger: and that is an Angell: Behold I bring you good tydings. 1

Secondly, the message; and that is, of great ioy: Of great ioy. 2

Thirdly, the extent; or the parties to whom this ioy appertaineth: and that is to all people: That shall be to all people. 3

Behold I bring you good tidings: behold I bring you good tydings of great ioy: behold I bring you good tydings of great ioy, that shall bee to all people.

But before I deale with this high and Heauenly Instrument, a

word or two of the word Behold.

Behold: It is a note of attention six hundred times used in holy writ always placed before matters of great weight and moment; sometimes before inutterable iudgments as *Amos* 8. 11. Behold I will send famine among you. &c.

Sometimes before inexpressible mercies: as *Esay* 7. 14. Behold a Virgine shall conceiue, and beare a Sonne, and his Name shall bee called Immanuel.

And here also in the words of the Text: Behold I bring you good tidings of great ioy, &c.

Hereupon *Bernard* calls it *Notam stelliferam*, a starry note: a note that doth point out some rare matter to be reuealed, as the Starre stood ouer the house, and pointed to the Wise-men where the Babe was.

For the exposition of the word doe but compare *Mat.* 6. 26. with *Luke* 12. 24. there the Lord hath given it.

Saint *Matthew* speaking of the prouidence of God ouer the fowles

of the aire, vseth the word Behold: Behold the fowles of the Heauens, &c. Saint *Luke* speaking of the selfe-same subiect, vseth another word, the word, Consider; Consider the Rauens: so that Behold, is as much as Consider, and seriously perpend what God will haue now deliuered to your selues.

I; that is, an Angell, as it appeareth in the beginning of the Verse: Then the Angell said vnto them, Be not afraid, for behold I bring you good tidings, &c. I.

Angell; it is as much as Messenger: it is *Nomen officij, non naturæ*; a name of office, not of nature: as you may reade, *Hebr.* 1. 7. He maketh the spirits his Angels, or Messengers: The spirits, there is their name of nature: his Angels, or Messengers, there is their name of office. Hebr. 1. 7.

These high and heauenly Instruments were Messengers sometimes of Gods frowne, sometimes of Gods fauour.

First, of Gods frowne: as was that Angell that slew of Senacheribs

Host, in one night one hundred fo
score and five thousand.

Gen. 19. 13 And as were those Angels, t
destroyed the Citie of Sodome.

Secondly, of Gods favour:
were those Angels that ministre
Christ in the Wilderness: For

Mat. 9. 11. Angels came and ministred to him

And as was that Angel that c
forted Christ in the Garden: For

Luk 22. 43 Angell came from Heaven, and co
forted him.

And as was this Angell,
brings blessed newes of the B
the Lord Jesus: Behold, I bring
good tidings, &c.

The point of this part, of
Angels, is the last Verse of the
Chapter to the Hebrewes: An
are ministring Spirits, sent for
minister for their sakes, that are
shall be heires of salvation.

Obser. And this their office they
most frequently performed, wit
the fore-named places of Sc
ture, and many other places
As an Angell bade Eliah flye
Iezabel; and an Angell here b

excellent newes from Heauen of the Birth of a Sauiour: Behold I bring, &c.

What Angels are present with vs, it is plaine by that of Saint Paul to the *Corinths*: Let the women be couered, because of the Angels. The Angels behold the behauiour of man and woman in the Congregation, in the worship of God. If therefore women should be shorne as man (to whom God hath giuen the hotter and stronger braine) it would be a confusion of Sexes, and a great displeasure to the Angels.

Againe, the office and presence of Angels is seene in this: A man taketh his House, and trauelleth him, his House falleth vpon him, no bone broken; how commeth this to passe? By the prouidence of God, in the watch of Angels.

This first shewes the rare mercy of God to mortall & miserable sinners, that he will vouchsafe such high and heauenly instruments to attend vs in our out-goings & in-comings, that we dash not our foot against a stone. Psal. 91.11

Psal. 8. 4. LORD, what is man that thus thou shouldest regard him, or what is the best of the sonnes of men, that thus in mercy thou shouldest visit him?

Secondly, here note the prerogatiue of the children of God; though they be in base esteem of ỹ reprobate worldlings, yet they are great in the fauour of the most high: yea the heauenly Angels are appointed of God their waiting men: as for the wicked, it is not so with them, but the black guard of Hell dogs them, both to sinne hereafter, to sinke them in perdition.

Thirdly, here is matter of consolation to the people of God: though man and deuill bee against vs, we need not bee afraid: the Angels of God shall fight our battels for vs, as in Eighty Eight, and as Elisha told his seruant, vpon the hoste of Angels 2. Kings. perceiued, Feare not, for there are more with vs, than are or can bee against vs.

2 The second thing obseruable in this merry message, is the message it selfe:

where

wherein I note { 1. The matter: Joy. 2. The measure: Great.

Behold I bring you good tydings of great ioy.

First Ioy.

This Angel brings not a brandisht sword, as once against Adam: Gen. 3. 24.

This Angel brings not burning fire, as once against Sodome: Gen. 19. 24

This Angel brings not consuming pestilence, as once against David: 2 Sam. 24. 16.

This Angell brings not sudden death, as once against Herod: Act. 12. 23.

But this Angel brings tidings of ioy, and of great ioy that shall bee to all people.

Oh blessed day is Christs Birth-day; the blessedst day that ever came, a day of glad tidings, a day of great ioy that shall be to all people: O blessed bee the wombe that bare this Babe, and the Paps that gave this Babe sucke: for this blessed Birth day of Christ Jesus, brings Joy and nothing but Joy to all people.

Gen. 40. Pharaohs banquetting birth-day yeelded much sorrow, for then he hanged vp his cheefe Baker.

Mat. 14. 6. 10. Herods banquetting birth-day yeelded much sorrow: for then he cut off Iohn Baptists head.

Ier. 20. 14. Ieremy (though an holy man) cursed out of his birth-day: *Maledicti dies*, &c. Cursed be the day wherein I was borne, and let not the day of my birth be blessed.

Iob 3. 3. 6. Iob (though a iust man) cursed of his birth-day: *Pereat dies in qua natus sum*, &c. Let the day perish wherein I was borne, and let it not be ioyned to the dayes of the yeere.

But Christs Birth-day brings ioy, great ioy, and nothing but ioy to all people.

And as ioy in Christs Birth-day here by an Angell proclaimed, so let vs know, that we can haue no peace with God, no ioy in soule, no hope of blisse, but in, through and from the Lord Iesus.

Obser.

Had not CHRIST come and assumed our nature, what should haue become of vs? oh

had béene all euerlastingly condemned.

Let vs therefore reioyce in the Lord alway, againe let vs reioyce: let our soules magnifie the Lord, let our spirits reioyce in Christ our Sauiour: Let vs kéepe this Feast with ioy and thanksgiuing, lauding the Lord for his swéet Christ, not with reuell rout, gaming and prophanenesse, knowing that Christ came not to make vs prophane or libertines, but to sanctifie our natures and saue our soules, that wee should serue him in holinesse and righteousnesse all the dayes of our life. *Vse 1.*

Againe, if it be such ioy to sée Christ poore, néedy, and lying in a cratch oh what ioy shall it be to sée him in glorie, triumphant in Heauen at the right hand of the Father? This ioy who can comprehend, this ioy the Lord vouchsafe vs all: when wee shall bid these our mortall corps farewell. *Vse 2.*

Secondly, as ioy, so great ioy doth Christs Birth afford: Behold I bring you tydings of great ioy. *Hoc puero*

nato properauit gaudia tellus, cœlestis risit sedes, & gestijt orbis: Great ioy Joy in Heauen, ioy on earth: ioy to Angels, ioy to men: ioy to Iew, ioy to Gentile: ioy to rich, ioy to poore: Behold I bring you tydings of great ioy.

Great ioy { *Quia cæteris præfuturum.* *Quia multos consolaturum.* *Quia perpetuô duraturum:*

Great for the excellency: great for the vniuersality: great for the sempiternity: Behold I bring you tidings of great ioy.

First, Great for the excellencie.

Phil. 4. 7. So excellent is this ioy, as it passeth all vnde standing.

Mat. 17. So excellent is this ioy, as it rauisht Peter on the mount:

2 Cor. 7. So excellent is this ioy, as it euen filled Paul with consolation.

So excellent is this ioy, as if it be perfected in vs, I know not what it should bee but life euerlasting: great therefore is this ioy.

Secondly,

Secondly, Great for the vniuersality.

It reacheth to all times, past, present, and to come: to all people, Iewes, Grecians, Romans, French, English: to Moses in flags, to Ioseph in Egypt, to Daniel in Babylon, to Iob in Vz, to Simeon in Ierusalem, to the Canaanite in Sidon, to some in Rome vnder the Popes nose: for the Church of God dwelleth where the throne of Satan is: great therefore is this ioy. Rev. 2, 13.

Thirdly, Great for the sempiternitie.

The ioy of hypocrites and worldlings is short and momentanie: it droops in aduersitie; and droops in death: as Iob speaketh, They reioyce in the sound of Organs, and suddenly goe downe to Hell: But this ioy is permanent and lasting; it stands in aduersity, and mounts to perfection in death: This your ioy no man nor deuill shall take from you: for as the world cannot giue it, so the world cannot take it away: great therefore is this ioy; so great, as Iob. Iohn 16.

it

it cannot bee numbred, so precious as it cannot be valued, so lasting, as it is euerlasting.

Thus much for the Message.

The third thing obseruable is the *Extent*: That shall be to all people.

3 The Angel sayes not, That shall be to many: as once an Angell said of
Luk. 1.14. Iohn Baptist, Many shall reioyce at his birth: But *Omni populo*, To all people: Iewes, Gentiles of what condition soeuer they be.

This happie report agrees with that sweete old Couenant: *Benedicentur in semine tuo omnes gentes terræ: id est*, All nations shall
Gen. 22.18 be blessed in thy seed: that is, the Elect of all nations, both Iewes and Gentiles.

For this particle (All) must not bee taken for euery *Individuum*, euery person of mankinde: *Non pro singulis generum, sed pro generibus singulorum*: Not euery man, but for some of euery kinde, whether Iew or Gentile: for Christ was
Luke. 2.34 the fall of many in Israel; and a teare
Mat. 2.3. to many in Ierusalem: and to many of

the

the Gentiles he became foolishnesse. 1 Cor. 1, 23
For though Christ be borne, and dead for all, yet all receiue him not: Iohn 1.
But as many as receiue him, to them hee giues power to be the sonnes of God.

That Saint-like Song of Heauen makes good this present point: Reuel. 5. 9
Thou hast redeemed vs to God by thy bloud; *Ex omni Tribu, Populo, Lingua, Natione*; that is, Out of euery Tribe, People, Language, Nation. They doe not say, *Redemisti omnem Tribum, sed ex omni aliquos*; that is, Thou hast redeemed euery Tribe, but out of euery Tribe and Kindred some: For though Christs death to saue all be sufficient, yet is it onely to the faithfull efficient.

Vse. This *Nouerint vniuersi* should comfort vs Gentiles at the very heart, because wee are not excluded the common saluation by Iesus: For he is a Light to enlighten the Gentiles Luke 1.
of *England*, as well as once he was a glory to Israel.

Thus much concerning the extent of this Message.

Now

2 Now followeth the admired cause of this proclaimed Joy; and that is the blessed Birth of the Lord Jesus. Vnto you is borne this day in the City of Dauid, a Sauiour, which is Christ the Lord.

Wherein I obserue these fiue particulars:

1. The Person: a Sauiour, Christ the Lord.
2. His Birth: is borne.
3. The parties for whom: vnto you.
4. The time: this day.
5. The place: in the Citie of Dauid.

Vnto you: Vnto you is borne: Vnto you is borne this day: Vnto you is borne this day in the Citie of Dauid: Vnto you is borne this day in the Citie of Dauid, a Sauiour: which is Christ the Lord.

But of the words, as they lye in order.

Vnto you: *Vobis*.

This *Vobis*, by way of exposition, will afford a foure-fold obseruation.

1. *Vobis*,

1. *Vobis*, To you: that is, *Vestrum singulis*, To your particular persons.

Words of comfort indeed: For had the Angell reported the Birth of a Saviour, and not applyed him to their particular consolations, it would have pleasured them little: For, what if in generall I know Christ is borne, if in particular I find him not borne to me, alas what comfort have I?

Whence I note, that it is not a generall report of a Saviour that makes vs happy; but a particular applyance, that makes vs happy and blessed. *Obser.*

For as Luther saith; Christ is the name of Iesus, but the life of all lyeth in those little prettie Pronounes, *Meus, tuus, suus*: when wee can say, hee is my Iesus, thy Iesus, his Iesus, her Iesus. Worthily therefore doth the Confession of our Faith runne in the singular number; with an, I believe in God; and, I believe in Iesus Christ, &c.

The

Vse. The Lord then make the Birth of the Lord Iesus saluatiferous to euery particular soule of vs; to me, to thee, to euery soule here present. Oh, that wee could all say with *Thomas*; Thou art my Lord, and

Ioh. 20. 28. my God.

2. *Vobis*, To you: that is, *Vobis hominibus*, To you men, not to the Angels fallen.

Obser. We see then, that the Lord loues man more than Angels fallen: He sent a Sauiour, in our nature, to helpe vs; but not in an Angelicall to helpe them: They are therefore damned, without recouerie.

Yea, wee are more beholding to Christ, than the Angels that stand: for he gaue them but Confirmation, but to vs both Redemption and Confirmation.

Nay, we are nearer to Christ than the Angels themselues; euen as an arme of flesh is nearer to man, than an arme of Gold: wee are Christ's armes of flesh, the Angels (though they be of a more excellent nature) are but as armes of Gold.

To you therefore especially Christ is borne.

3. *Vobis*, To you: that is, *ad vestrum commodum*, to your benefit and good: *Nobis natus, nobis passus Christus*; Christ was borne to vs, for vs he suffered, for vs he fulfilled the Law; all that he did, he did for vs: his teares are ours, his cryes and groanes ours; his stripes ours; his perfection, ours; all, ours; hee was not borne for himselfe, but for vs: nay more, he had neuer beene borne, but for vs; as in the Epistle to the *Corinths*: Hee is made of God to vs wisdome, to vs righteousnesse, to vs sanctification, to vs redemption. 1. Cor. 1. 30.

This should teach vs all this notable Lesson; to be for the good of others, and not all for our selues: He can be no good Christian, that is no good Common-wealths man. *Obser.*

The Sunne in the Heauens shines not to himselfe, but to the whole World: the Candle on the Earth wastes it selfe for the good of others: So (if wee be right

Professors) with the members o
the body, let vs be for the good of ou
brethren.

Infelix ille qui sibi soli natus: he i
a base cullion that is borne for him
selfe alone: some are such misera bl
miscreants, as they onely aime a
their owne good: he that liueth thu
is no better than if he were vnbor
nay such are rather a burden to th
earth than a blisse: such make th
creatures groane, such make th
poore man groane, yea Hell it self
groanes for such muck-worms.

Imitate Christ Jesus then th
good time, doe good to the poore no
and euer to your powers; succou
them, releeue them, helpe them: be
you thus perfect, as your Heauenly
Father is perfect.

4. *Vobis*, to you: that is, *vobis h
milibus, pauperibus à mundo despecti
pastoribus*: to you poore and despis
shepherds, to you a Sauiour is borne.

Obser. Christ is not borne to the proud
to the couetous, to the adulterous,
to the prophane: Christ is no Sauio
our to such kinde of persons; but to

those

those that are faithfull, and feare the Lord. Mal. 4.

Witnesse else that Scripture in *Iob*: Where is wisedome to be found? Iob 28. the sea saith not in me: the depth saith not in mee: the land of the luxurious saith not in mee: Christ quaints not with proud Peacockes, couetous carles and luxurious liuers, but resides in the hearts of the humble. Euen as water forsakes the hill, and rests in the valley; so God giueth grace to the humble, and watereth their soules with the dew of saluation: To you therefore a Sauiour is borne.

Is borne. II.

An old prophesie here fulfilled: To vs a Childe is borne, to vs a Sonne is giuen. Esay 9.6.

Is borne: words full of admiration: words full of consolation.

Words full of admiration: Christ to be borne of a Virgin, without an earthly father, a birth most admirable.

Three things especially reported are

are miraculous, { Christs Incarnation. Christs Resurrection. A Christians Regeneration.

Obser. And as they are words full of admiration, so they are full of consolation: for (if we be wise and learned Christians) we must know, that the mercy of God could not saue vs vnlesse in euery respect his iustice were satisfied. Now that his iustice might be satisfied, man offending, true man must satisfie: in the same nature that God was wronged, in the same nature must his Law be righted: And Christ satisfied in humane nature both the command of the Law by his life, and the curse of the Law by his death.

Christ therefore of necessity must bee borne of a woman, and must bee like to man in euery thing, sinne only excepted.

Now the proprieties of our humane nature

nature are thꝛee,
- Essention: as Dimension, Circumscription, Termination.
- Accidentall: as Sanctification, Resurrection. Glozification.
- Naturall: as Mozталitie, infirmitie, Iniquitie.

All these were in Chꝛist Iesus, only iniquitie set aside. *Vse 1.*

All such Heretikes are here refuted that deny the humane nature of Chꝛist, affirming his body to bee a phantasticke body: but foꝛ their paines, I will allow them a phantasticke saluation.

O miranda bonitas, ô miranda humilitas Christi: Oh the wonderful humility of the Lozd IESVS, that being eternall and without beginning, would of a puꝛe Virgin take flesh vnto him, bee boꝛne and haue a beginning: Who being equall with GOD, would take vpon him the foꝛme of a seruant, and bee found in the shape of a man: blessed bee his goodnesse foꝛ this his loue *Vse 2.* Phil. 2. 7.

loue to man, for euermore, Amen.

III. This day.

The Angel did not say, This night, though it was in the night, for the shepherds were feeding their flockes by night, but this day: and the reason was, *quia lætam rem nunciabat*, because he deliuered ioyfull newes.

Hee saith this day, { *Non pro qualitate temporis, Sed pro qualitate rei.*

Not for the qualitie of the time, but for the qualitie of the thing.

So wee finde in the holy Scriptures, when heauy reports are mentioned, the night is named: but when ioyfull tidings are told, the day: as Ambrose well noteth vpon the 22. of Luke.

Mark. 14. Peters denyall was in the night: But his confession was in the day.

John 21.

Gen. 18. The friendly comming to Abraham of the Angels was in the day time: but their fearefull comming to Sodome was at night, in the euening.

Gen. 19.

The foure Lepers going in the [illegible] famine

famine to the tents Aramiticall (the Aramites being gone, fearing Israels pursuit) finding meat, drink, and gold, and goodly refreshing, called it a good day, though indeed it was night: This day (said they) is a day of good tidings. 2 King. 7. 9

That foole in the Gospel threatned with death, had the night, not the day, accompanying his sorrowes: Thou foole, this night shall thy soule be taken from thee, &c. Luke 12.

So here, an Angel bringing sweet and joyfull newes (the day naturaly being cheerefull, and the night fearefull) useth the word Day, not Night; To you is borne this day, &c. As it is in the Corinths also: *Ecce nunc dies salutis*: Behold now the day of salvation. 2 Cor. 6. 2.

Worthily called a day, because then the true light was come into the world, and turned the night of all feare into the day of all joy and salvation.

In the Citie of Dauid: which was Bethleem. IV.

It is called the City of Dauid for two

two respects, { 1. for Distinction. 2. for demonstration.

1. For Distinction: there were two Bethleems, one in the Tribe of Zabulon, Ios. 19. 15. one in the Tribe of Iudah where Dauids father dwelt and where Dauid himselfe was borne: So the Prophecie is fulfilled. Mich. 5. 2. And thou Bethleem Ephratah, that art little among the thousands of Iudah, out of thee shall hee come that shall rule in Israel.

2. For Demonstration: To shew Ioh. 7. 42. that hee should come of the seede of Dauid.

Hee was conceiued and liued in Nazareth, but was borne in Bethleem Dauid.

Bethleem signifieth the house of Bread: the Bread of life is borne in the house of Bread: not in a Palace there, but his house was a thorow fare, and his bed a cratch. Luke. 2. 7.

This makes not onely for the Iewes refutation, that would not receiue him, though the Prophets thus rightly had pointed him out, but she weth also both the truth of

Prophecies concerning Christ, and the Lords faithfulnesse in their performance.

A Sauiour which is Christ the Lord. V.

A Sauiour: Oh heauenly word, whose worth and comfort passe all expression.

A Sauiour: not a temporary, but an euerlasting Redeemer, and there is no Sauiour besides this Sauiour, as the Prophet speaketh. Hos. 13. 4

Here is another sweet Prophecie fulfilled: Behold your God will come and saue you. Esay. 35. 4.

He saues vs from sinnes, guilt, and punishment; and that by his imputatiue passions.

Hee saues vs from sins regiment, and that by grace derined vpon vs: for out of his fulnesse we receiue grace for grace. Iohn 1.

And by his imputatiue holinesse he presents vs spotlesse, to life and glorie euerlasting.

Christ: that is, Anointed: For the worke of our Redemption, Iesus was anointed into a triple

Office; to be a King, a type wh
of was Solomon; to be a Proph
type whereof was David; to b
Priest, a type whereof was Mel
sedech: Melchisedech, not Aar
Aaron a Priest, but not a King;
uid a King, but not a Priest; Mel
sedech both King and Priest, t
lore a notable type of Jesus.

Anointed to bee a King; to
his Elect, and protect them.

Anointed to be a Prophet; to
his Elect, and direct them.

Anointed to be a Priest; to
some his Elect, and redeeme t

If Christ bee thy Christ as
then the Deuill reignes not in
but Christ:

If Christ bee thy Christ as
phet: then his Word, not thy
is the rule and square of all
actions:

If Christ be thy Christ as Pr
then thine affections are flame
cerning sinne, and thy whole
sacrificed to God.

Our Lord.

Lord, a name of power, ginl

God his essence and being, shewing that the Lord hath his being from none, but from himselfe alone, as all thinges else haue their beings from him: for in him wee liue, and moue, and haue our being. Act. 17.

Here is his Deity described: and here is another sweet prophecie fulfilled; Behold, a Virgin shall conceiue and beare a Sonne, and his Name shall bee called *Immanuel*, that is, God with vs. Esay 7.14.

God with man coniojned. A necessary and as happy a coniunction.

Our blessed Sauiour must not only be Man, but also God, and that for two causes.

1. To ouercome and deliuer his humanity from death and misery.

2. To dignifie and make meritorious whatsoeuer act done in his humanitie for the saluation of his Elect.

This title of dignity is giuen our Sauiour by Dauid: The Lord said to my Lord, sit thou at my right hand vntill I make thine enemies thy foot-stoole. Psal. 110.1

Ioh 20.28. And by Thomas: Thou art my Lord and my God.

Christ is our Lord by { Power: / Purchase.

Hee hath bought vs with his owne bloud; and therefore called *Dominus Deus, Dominus Electorum*: The Lord of the Elect.

Vse 1. A comfort and honour to all true Christians, that we haue so able, so omnipotent a Sauiour: Against that vile Heretikes, that mocke vs for making account of saluation by a crucified man.

Vse 2. If he be our Lord, where is the his feare? Mal. 1. 6.

Many would haue him their Iesus, but few will endure him the Lord.

The Lord giue vs to follow him in pietie, in patience, in grace, in croſſe: that so wee may bee admitted to follow him in ioy & glory euerlasting.

Now this Iesus, this Christ, the Lord, knocketh at the doore of our hearts, let vs not shut him out with the Bethleemites, nor bid him pack

out of our countrey with the Gadarens: but be ye open ye euerlasting dores, that this King of glory may come in: that you hauing admitted his heauenly counsels into your consciences in this life, hee may one day intertaine you all into his Fathers mansions of glory hereafter: and that for the alone merits of the same our Lord Iesus: to whom with the Father and Holy Spirit be returned all Glory and Power, Praise and Dominion, this day and for euermore

Amen.

A PRAYER for a bleſsing vpon *this Sermon.*

MOST holy and heauenly LORD GOD, for as much as thou haſt taught vs from thy holy and heauenly Word that *Paul* may plant, *Apollos* water, yet all in vaine, vnleſſe thy grace bee annexed thereunto: good Lord therefore we moſt humbly beſeech thee in the Lord Ieſus, to bleſſe this portion of thy holy Word to euery ſoule of vs, making it the ſauour of life to ſal-

nation to euery of vs, and to none of vs the sauour of death to damnation: now if wee reverence thy Word, delight in thy Word, and make it the rule and square of all our actions, then it is the sauour of life to heauen; but if we remaine in wilful ignorance notwithstanding thy Word, if we preferre the corrupt counsels of our vaine hearts aboue the sacred commands of thy Word, then is it the witnesse of death to damnation: therefore wee beseech thee giue vs thy grace that wee may follow not our owne waies, or our owne wills, for the end of this way will be death; but grant that wee may follow the motions of thy blessed Spirit, and the doctrines of thy holy Word from this time forth for euermore into all truth. O

O Lord God, we most heartily blesse thy heauenly Name, for that thou hast appointed thine holy and heauenly Angels to guard vs, safeguard vs, attend vs, defend vs, from the malice & mischief of men and deuils: especially (O God of all goodnes) we thank thee for the gift of the Lord Iesus, the only hope & help of our saluation; had not Christ Iesus assumed ou nature, and satisfied for vs thy Iustice, wee had all beene euerlastingly condemned: ten thousand times blessed be thy holy name, for that thou hast thus visited and redeemed thy people.

Now (good Father) seeing none are saued by the Lord Iesus, but such as beleeue on his Name, and walke after his Spirit: we pray thee then, giue

vs grace to embrace him with the armes of our soules, that we may receiue out of his fulnesse grace for grace: for to so many as thus receiue him, giues hee power, priuiledge, prerogatiue to be called, and to be thy sonnes, O God.

And as we are thus hopefully and happily redeemed by the bloud of Christ Iesus, so grant, wee may consider the end of this our redemption, which is to serue him in holinesse and righteousnesse all the dayes of our liues.

As we are called and professed Christians, so grant we may euermore walke worthy of this glorious Name and title: Lord make vs careful to imitate this immaculate Lamb, in whom was found no guile: that we may follow him

in innocency, piety, humility, patience, obedience, temperance, loue: that it may be our greateſt glory, our neereſt reſemblance of him, that we following him in holines in this life, may bee admitted to follow him in euerlaſting happineſſe in the world to come.

The marke (moſt gratious Lord God) of the ſheepe of Chriſt is to follow Chriſt, making the holy life & doctrine of the Lord Ieſus, the only paterne of all our actions: therefore keepe vs (holy Father) from profanenes, pride, worldlines, drunkennes, fornication, and all manner of vngodlineſſe: though wee be in the world, yet grant wee may not be of the world, but let our thoughts, words, actions, euermore bee holy and heauenly.

Thus

Thus (good Lord) giue vs thy might of grace against sin, that Satan may not deceiue vs, nor corruption besmeere vs, but beautifie vs with the graces of thy holy Spirit, that thy name and Gospel may be honoured, many things among vs by our holy examples conuerted, the mouthes of the wicked stopped, and in the end the soules and bodies of vs all euerlastingly saued, and that for the alone merits of thy deare Son, our blessed Sauiour and Redeemer Iesus Christ, blessed for euer. To whom with thee (holy Father) and thine al-glorious Spirit, bee all glory and thanksgiuing ascribed and returned heartily and throughly now and for euermore. Amen.

FINIS.

A IOYFVLL TRACTATE OF The moſt bleſſed BAPTISME that euer was ſolemnized:

Viz.

Of the Baptiſme of our Lord IESVS by IOHN in IORDAN.

IOHN 3. 5.

Except a man be borne of water and of the Spirit, he cannot enter into the Kingdome of God.

LONDON,
Printed by *Elizabeth Purſlow*
for *H. Bell* and *M. Bell.*
1634.

TO THE RIGHT Worshipfull Mr. *Robert Mordaunt* of *Massingham Hall*, in the Countie of *Norfolke*, Esquire, and Mistresse AMY MORDAVNT, his most louing Bed-Fellow:

All increase of Grace in this life, and of glory in the life to come.

SEldome or neuer (Right VVorshipfull) doe we finde Tractates, either Humane, or Diuine, passe without their particular Dedications, that being shrowded vnder the safe-guarding gourds of honourable and right godly dispositions they might the better be preserued from the parching detractions

ons of malignant Cynicks: *I make bold therefore (discharging all selfe-humour and irregular singularity) to commend this poore* Present, vostrum ad patrocinium, *to the patronage of your well affected worships, two especiall reasons mouing mee hereunto. First, that mine vnfained gratitude, entire affection, and most humble duty for all your fauors inexpressible, might hereby bee made apparent: Secondly, it being deliuered at that solemne baptisme of* Charles *your first borne and hopefull heire, none I know more worthy of this* Dedication, *than your worthy and right Christian persons.*

I present it to your religious considerations, as a louing and friendly New-yeeres gift: *for it aimes at that blessed* New birth, *and happy* New life, *liuely in baptisme represented, without which it is not*

poss-

possible for either of you to possesse the Kingdome of God.

Accept therefore (I humbly beseech you) and take in good worth this short Treatise; both in line and learning: respect not (as is that Prouerbe) the measure of the gift, but the minde of the giuer: what is wanting in one (I dare boldly promise) is made vp in the other.

At your best leisures vouchsafe, I pray, now and than to peruse it, and I trust that your Christian paines herein shall bee well reguerdoned with heauenly pleasures here from.

The Lord God make this (with all other like Christian helps (much profitable to your soules, and as hee hath abundantly blessed you with outward honours and dignities externall, he would also euen fill your hearts and spirits with the inestimable riches of his all-sufficient grace: that hauing granted this

two-

two-fold blessing to you in this life, you may haue the more assured hope of a third in the life to come, which is his blessing of glory: for all which forenamed blessings, your Worship shall haue my best and most deuout prayers, continued to the Lord; in whose sweetest protection, I betake you both, with your hopefull sonne, this present day and euermore.

From Hempsted in Essex,
January 10. 1618.

Your Worships euer most ready to bee commanded in the
LORD,

HENRY GREENVVOOD.

To the Christian READER.

A Religious and right vertuous Gentlewoman, *courteous and Christian Reader*, much im- I. M.
portuning mee for a written Copie of his extant worke (vpon good consideration) proues the onely occasion of this printed Tractate: for things written, as they are more tedious, so are they lesse profitable; but printed Tractates lesse tedious and more profitable; I am not borne alone to my selfe, my particular friends I loue to satisfie, but the general good still shalbe my aime. And that my pen thus happily should turned be to presse, I am no whit vnwilling: both because few haue written vpon this worthy subiect; as also for that I see this heauenly Sacrament seldome made right vse of, the most contenting themselues with the bare signe, very few acquainting themselues with the blessed power of the signified. That therefore our profession may not be (as in many Antichristian parts of the world) in superficiall signe and shew alone, but in substance, life, and pow-

power: I commend vnto thy view (for the better information of thine heart this short (yet I trust profitable) Treatise of that blessed Baptism of our blessed Lord and Saviour Iesus Christ.

Here (Christian friend) mayest thou learne a double lesson to liue to die, to die to that, which otherwise must be thy death: to liue that Christian and happy life wherewith who euer is not acquainted, euerlastingly must die.

The Lord God (from my very soule I heartily desire) blesse these my poore paines to the best good of thine owne Soule, and worke in thine heart death to all that is euill, and a life in all grace and godlines, that his glory more and more by thee may be aduanced, and thine owne soule more and more by him refreshed: and that for his owne mercy sake; to whose most happy protection, I commend thee both in body and Soule in his deare Sonne Christ Iesus, and rest.

Thine euer-louing in the Lord

HENRY GREENWOOD

CHRISTS BAPTISME.

MATTH. 3. 16, 17.

And Iesus when hee was Baptised, came straight out of the water: And loe, the heauens were opened vnto him, and Iohn saw the Spirit of God descending like a Doue and lighting vpon him.

Verse. 17.

And loe, a voice from heauen, saying, This is my beloued Sonne in whom I am well pleased.

AS by the disobedience of one man, sinne entred into the World, and by sinne death. Rom. 5. 12. So by the obedi- Rom. 5. 12.
ence of one man Righteousnes entred into the world, and by Righteousnesse life, Rom. 5. 18. for as Adams sinne hath bound vs to a double misery, guilt,

guilt, and punishment: So Jesus Christ (being made of God to be Wisdome, Righteousnesse, Sanctification, and Redemption, 1 Cor. 1. 30. hath deliuered vs both from guilt and punishment of all our transgressions.

1 Cor. 1, 30

The truth of which thrice-blessed Report, is not onely mentioned in the Gospel of God, and therefore called Εὐαγγέλιον, but confirmed also by Sacramentall signes and seales in the first and last Testament: In the first, against sinnes guilt, by Circumcision; against sinnes punishment, by Occasion; the one, a Sacrament cutting; the other, a Sacrament killing: In the last, against sinnes guilt, the Sacrament of Baptisme; against sinnes punishment, the Sacrament of his Supper.

And as Adam sinned in his owne person; so the second Adam for his recouerie, hath performed both the Sacraments, and substance of the same, in his owne Person; for he was Circumcised, Sacrificed, Baptized, to take away the sinnes of the

World

World: Circumcised, *Luke* 2. 21. Sacrificed, *Heb.* 7. 27. Baptized, in the words of my Text: And when Jesus was baptized, &c. Luke. 2. 21.

In which words, for Methods sake, I note in generall three.

First, Christs Baptisme: And when Jesus was baptized.

Secondly, Christs immediate action after Baptisme: He streight came out of the water.

Thirdly, Gods; of Christs miraculous approbation:

Testified by two: { By Vision. By Voice.

By Vision, two wayes:
1. By the Heavens apertion: And loe, the Heavens were opened vnto him.
2. By the Spirits descension: And John saw the Spirit of God descending, &c.

By Voice: Behold, a Voice came from Heaven, saying, &c.

In which Voice; I note also two:
1. A double circumstance.
2. A singular substance.

A double circumstance: 1. Of the Person: God the Father: Behold, a Voice. 2. Of the Place; supercelestiall: Came from Heauen.

A singular substance: This is my beloued Sonne, in whom I am well pleased.

In Christs Baptisme I obserue three:

First, the Baptist.

Secondly, the Baptized.

Thirdly, the Element.

First, the Baptist: And that was Iohn, as it appeareth in the precedent Verses.

Not Iohn the Euangelist, but Iohn the Sonne of Zachary the Priest: a worthy instrument *& nomine, & numine*: a gracious name, and a gracious person.

A gratious Name: whereof Saint Augustine in his second tractate vpon Iohn saith: *Magnum aliquid iste Ioannes, ingens meritum magna gratia, magna celsitudo*: A great name is this

this name of *Iohn*, a name of great grace, a name of great valuation. *Magnus enim erat Iohannes virtute, magnus sanctitate, magnus & officio*: Great was *John* in power; great was *John* in sanctity, great was *Johns* office.

A gracious person; sanctified in his mothers wombe: *Luke* 1. 15. that which was spoken of Ieremy the Prophet, is verified of Iohn the Baptist: *Priusquam te formarem in vtero noui te, & antequam illine exires, sanctificaui te, Ieremy* 1. 5. Before I formed thee in the wombe I knew thee, and before thou camest out of the wombe, I sanctified thee. At one and the selfe-same time, there was in Iohn the Baptist, *Spiritus vitæ, & Spiritus gratiæ*: the Spirit of Life, and the Spirit of Grace, as saith Origen. Luke 1. 15.

Whose sanctity you may reade at large commended by Iosephus, *lib.* 18. *Antiquitatum.*

Yea, Christ himselfe saith thus much in commendation of him: that *inter natos mulierum maior Iohanne*

Mat.11.11 *non surrexit*, *Mat.* 11. 11. Amon
those that are borne of women, a gre
ter than *John* arose there not.

Gen.5.24. Though *Enoch* was translated, *Ge*
5.24. yet was hee not greater th
Iohn, Though *Eliah* was taken vp
Heauen, 2. *King.* 2. 11. yet was h
not greater than Iohn. *Moses* a gre
Law-giuer, and the Prophets gr
men, yet were they not greater th
Iohn, *Non enim ego Prophetas P*
phetis audeo comparare; I dare n
compare Prophets with Prophets;
the Lord of him, the Lord of the
the Lord Iesus of vs all hath p
nounced of him, that *inter natos m*
orum, among them that are borne
women, a greater than Iohn the Ba
ist arose there not: he doth not s
inter natos virginum, among the
that are borne of Virgins; for Chr
Iesus himselfe was borne of a Vi

Mat.3.11. gin, whose shooes latchet *John* w
not worthy to vnloose: *Matth.* 3. 1
great was Iohn, but what to
Lord and Master Christ: a r
Preacher, but what to that gre
Lawgiuer: a baptizer with w

ter, but what to him that came to baptize with the spirit and fire? This is hee that heere baptized Christ: yea, hee was the first that euer baptized with water to repentance, yea, his office was to baptize *in remissionem peccatorum* before Christ, Luke 3.3. to lead the people by water to him that baptized with the Spirit and fire: As one saith of him, that he did *præire nascituru nascendo, prædicaturum prædicando, baptizaturum baptizando, moriturum moriendo*; that in birth, baptisme, doctrine and death, he preceded IESVS, the Reconciler of the world.

The place where he baptised Christ was in the Riuer Iordan *Fluuius eximiæ dulcedinis, qui in lacum Genezareth, deinde in mare mortuum fundit:* A delicate Riuer, so called, because it was composed of two Fountaines, the one called *Ior*, the other called *Dan*, and therefore the Riuer hath his name Iordan: In which Riuer Naaman was washed and cleansed from his Leprosie, 2. King. 5. 14. which Riuer Eliah and Elisha diuided with Gen. 13. 2. King. 5. 14.

their Cloake, 2. King. 2. 8. 13. In th
Iordan did Iohn baptize our Lord a
Sauiour IESVS CHRIST.

Secondly, The baptized, Iesu
And when Iesus was baptized; Iesu
the word signifieth a Sauiour.

A name worthily giuen him fro
the Lord, because he came to saue
people from their sinnes, Matth. 1.2
Mat. 1. 21. from the guilt of sinne by his impu
tiue righteousnesse, from the punis
ment of sin by his imputatiue dea
and passions the one properly resem
bled in Baptisme, the other in t
last Supper.

But whether did Christ purch
this great saluation for vs *iure pac*
or *rigore iustitiæ*, a great question
diuinity: by a Couenant made tw
God the Father and him, or in
gard of worth for worth, that
whether his merits did equalize
saluation of so many Saints?

Answ. To satisfie this questio
giue me leaue to vse a familiar co
parison.

Suppose I should say to a po
ter or some such fellow, If thou w
buy

bring mee a burden of an hundred weight a mile vpon thy back, I will giue thee a thousand pound for thy paines: the Porter doth it, he hath purchased this summe *iure pacti*, in regard of the couenant, but not *rigore iustitiæ*: his paines were not answerable to the gift, for I could haue had it done for a crowne: but suppose I should make bold with a great man of worth in the like case, hee hath deserued this reward, *& iure pacti & rigore iustitiæ*: & the dignitie of Christs person makes his merits pretious: and thus became Christ our Iesus.

Obiect. But it may be demanded, why Christ should here by Iohn bee baptized, that was sinlesse, baptisme being a remedy against originall sin? For *βαπτισμα* of *βαπτειν* signifieth a washing away, resembling the washing away of sinne?

Ans. It is true, Christ in regard of himselfe had no need of Baptisme, wherefore Iohn forbade him saying; I haue need to be baptized of thee, and commest thou to mee? yet notwith-

standing, Christ vouchsafed to be baptized for eight especiall causes.

First, because he was bound to fulfill the righteousnesse both of Law and Gospel, in the behalfe of man as he told Iohn: Thus it becommeth vs Mat.3. to fulfill all righteousnes. Mat. 3. The Law inioyned circumcision: therefore Christ must be circumcised: the Gospel inioyned baptisme, therefore Christ must be baptised: for Christ came not to breake the Law, but to fulfill.

Secondly, that he might confirme the baptisme of Iohn, to bee both reuerend and profitable, lest any should hold Baptisme a vaine or friuolous thing.

Thirdly, that hee might sanctifie the water to his mysticall end (viz:) to the washing away of sin: Hesych: *Christus ad sacrandas aquas baptismatis in Iordane baptizatus est*: that is, Christ was baptized in Iordan, to sanctifie the water of baptisme, to the mysticall washing away of sinne.

Fourthly, that he might hereby shew his wonderfull humilitie: for though

though hee were equall with GOD, Phil. 2. 6.
Phil. 2. 6. yet hee makes himselfe of no reputation, but comes euen among sinners, to baptisme, who notwithstanding knew no sinne.

Fifthly, to teach vs that as hee was baptized being the head, so should wee his members: to shew that Baptisme is not lightly to bee respected, nor of any to bee neglected: therefore they that bring not their children to Baptism (as much as lyes in them) shut them out of the kingdome of heauen.

For Baptisme is necessary *ad tollendam maledictionem* (as saith *Pareus*) *non vt pharmacum aut opus expiatorium: sed vt sacramentum foederis obsignatorium: non necessitate medij, sed mandati*: not as though outward Baptisme either simply saued vs, or without it no saluation could be, but because it is cõmanded.

It is therefore necessary, *κατ' ἐξοχὴν propter mandatum Dei*: for the straight command of God: but not *praciſe, ſimpliciter, & abſolute* that as those that want it should be damned,

ned, for whom the blockish Papists haue deuised a *Limbus infantum*.

Sixtly, to testifie the blessed communion and fellowship, that hee our head hath with vs members, to our vnspeakeable consolation.

Seuenthly, to signifie to all the world, that hee came to be baptized with the baptisme of death: For baptisme doth represent dying to sin: so Christ dyed for sin, Luk. 12. 50. I must be baptized with a baptisme, and how am I grieued till it be ended.

Luk. 12. 50

Eightly, *vt veritas typo respondere-*: that the truth may answer in euery respect the type and figure: for as the High Priest when he was inaugurated, they first washed his whole body with water: Afterwards hauing put vpon him his Priest-like garments, and brought him to the open view of the people, they sounded trumpets and powred oyle vpon his head, Exod. 29. 4. 5 Num. 10 3. So Christ our Priest was washed by Iohn in Iordan, in the open assembly of much people, a voyce thundred from heauen, and with the spirit of

Exod. 29. 4. 5. Num. 10. 3.

grace

grace he was annointed with the oyle of holinesse aboue his fellowes, Psal. 45. 7. Psal. 45. 7.

And thus yee see the reasons why our Saviour would bee baptized.

O how are we bound to his maiestie, that thus would vouchsafe to pay our debt like a good Cyrenite that thus would stoope to carry our crosse, and fulfill euery part of the Law for our sakes, to saue our poore soules euerlastingly alive!

Thirdly, The element; water. It is Iohns owne confession: I baptize with water.

We read of many baptismes in the holy Scriptures.

First, *Baptisma typicum*, a typicall baptisme: where with Paul saith that the Israelites were baptised of *Moses* in the Sea, 1. Cor. 10. 2. That was a type of Baptisme: for a Baptisme to vs is a passage by death to life, so was that passage through the sea to the shore, a passage through death to life. 1 Cor. 10.

Secondly, *Baptisma Iudaicum*. A

Iewish Baptisme: wherewith Iudith
Iudith 12. 7. is said to haue baptized her selfe be-
Heb.9.10. fore prayer in a fountaine of water:
Iudith 12.7. *de quo*, *Heb.*9.10.

Thirdly, *Baptisma Pharisaicum*:
A Pharisaicall Baptisme; *Baptisma calicum, & vrceonum*: A baptisme of cups and pots, and hands before they ate, *Marke*.

Luk. 12.50 Fourthly, *Baptisma sanguinis*: a baptisme of bloud, *Luke* 12.50. I must be baptised with a baptisme, and how am I grieued till it be ended! called *Baptisma Martyria*; A baptisme of Martyrdome.

Fiftly, *Baptisma aqua*, called *baptisma fluminis*: A baptisme of water wherewith Iohn baptized.

Sixtly, *Baptisma Spiritus*, A baptisme of the Spirit; called *Baptisma flaminis*, the baptisme of fire; where-
Act. 2. with the Apostles were baptized, Act. 2. wherewith Christ baptizeth, he shall
Mat. 3. baptize with the spirit and fire, Mat. 3.

The Spirit is compared to fire in a triple respect: for as fire doth

illumimare, enlighten;
Calefacere, make warme;
Comburere, burne vp.

So the holy Ghost doth enlighten the vnderstanding, make warme with zeale the affection, and burne vp the drosse and corruption that is in the Soule.

But Iohn baptizeth with water. A fit element for this Sacrament: For (as Augustine saith) *Si Sacramenta similitudinem quandam earum rerum quarum sunt Sacramenta non haberent, vtique non essent Sacramenta:* If Sacraments had not a liuely representation of those things whereof they are Sacraments, they should be no Sacraments.

Now water doth notably resemble Christs Spirit and bloud, and that in many respects.

First, as the water washeth away filth from the body: so doth the Spirit sinne from the soule.

Secondly, as euery generation is *ex humida* or *aquosa materia*, of a watery matter, (whereupon some of the Philosophers, as Thales said, That water was the beginning of all things) So regeneration by the Spirit of grace is resembled here in the Sacrament by water.

Third-

Thirdly, as water maketh the earth fruitfull fertill, full of increase: So that Spirit that moued vpon the waters, Gen. 1. 2. makes vs fruitfull in all good workes.

Fourthly, as water doth very much refresh a man in his extremity of heate: So the Spirit of grace refresheth vs in the fiercest fire and greatest heat of tribulations.

Fiftly, as water doth quench the thirst of man and beast: So doth the Spirit of grace quench our thirst after temporall things, Ioh. 7. 37. He that is a thirst, let him come to me and he shall neuer thirst more.

Ioh. 7. 37.

This Sacramentall water is figured *per aquam expiationis*, by the water of expiation, Numb. 19.

Num. 19.

This Sacramentall water is figured *per aquam illam*, by that water which Ezekiel saw goe out of the right side of the Temple, Ezek. 47.

This Sacramentall water is figured *per fontem illum* by that fountaine which the Lord promised by his Prophet, *Zach.* 13.

But this Sacramentall water is especially

especially figured *per aquas diluuij* by the water of the floud: *Gen.*7. for as that water drowned the old world, so water in Baptisme (as it hath reference to the Spirit of grace) drowneth the old man, and washeth away al corruption and sinne: in which respect baptisme is called *Lauacrum regenerationis metanominice*, The Lauer of regeneration, *Tit.*3.5. Gen.7. Tit 3.5.

So that water (ye see) is the element that Iohn vseth in baptisme: *aqua pura, simp'ex, vulgaris*, pure, simple and common water: not mixt, not made, not stilled, not oyle, not bloud, not fire, nor any other element; not salt in the mouth, not spittle in the eares and nostrils with a pronunciation of the word *Ephata*, be thou open: not milke, not honey, to signifie the right they haue to the heauenly Canaan: not Chrysme or holy oyle for the anointing of brest and forehead to signifie the anointing of the Spirit: not burning lights, to signifie their deliuerie from darknesse to light.

A couple of notable heretikes, Seleucus and Hermias, baptized their

children

children & *aqua & igne*, in water and fire also.

Musculus saith, that it is reported, that certaine Christians of India baptize their children, & *aqua & igne*, in water and fire also, *signaculo crucis per ignitum ferrum fronti impresse*, branding them on the forehead with the signe of the crosse with a hot burning iron, but this is horrible & hard.

Horrible, because cursed is hee that addeth or diminisheth from the word of the Lord, Deut 12, 32.

An horrible thing that we should make our selues wiser then Christ: what Christ hath commanded to be vsed in this Sacrament, that in the feare of God let vs doe: adding nothing to the same, for that is abomination.

An hard thing to be burned in the Sacrament: therefore we are much bound to Christ for those Sacraments we haue, for they are very easie: the old were hard and bloody in Circumcision blood lost, in the Passouer life lost.

The Sacraments of the New-Testament

stament are *virtute maiora, vtilitate meliora, actu faciliora, numero pauciora, id est*, for vertue greater, for profit better, for acte easier, for number fewer.

And as this Baptist heere baptized with water, so wee must know that it passed his power to baptize with the Spirit and fire.

Cyprian grueth to Iohn onely outward baptisme.

Longobard saith, that *Iohannes operatio visibilis tantam exterius Leuantis inuisibilis gratia Dei interius operantis*: Iohns baptisme washed without, but it is Gods grace that washeth within.

Iohns baptisme was not called the baptisme of repentance as though all that were baptized were regenerate, but because it was a signe and token of repentance.

Augustine dares not altogether derogate remission of sins from Iohns baptisme, neither dares he simply giue remission of sinnes to the same.

It is not (beloued) it is not in the Ministers power to regenerate, neither

ther is there such a sacramentall vnion twixt the signe and the signified, as he that takes the one, must of necessity take the other: then Simon Magus should haue had the holy Ghost, for he was baptized.

Neither are they cast away that cannot come to be baptized with water: then whither went the Theefe that beleeued? he was not baptized, yet in Paradise.

And whither went the child of David? It was not circumcised: surely to heauen, for he saith, he shall goe to it.

And what became of all that dyed before the eight day, the day of circumcision? though they had not the signe, yet were they borne in the Church, and were within the compasse of that generall couenant, I will be thy God and the God of thy seed.

Indeed if we contemne baptisme, then it is another matter: As he that was not circumcised, should be cut off from the people: *Gen* 17 this is spoken of Adults that contemned circumcision.

Gen. 17.

Alas

Alas, children, if they be not brought to baptisme, and die unbaptized it is not their fault shall they be damned for their fathers offence? God forbid: No, the children shal not beare the fathers sinne: *Ezek.* 18. Ezek. 18.

Againe, water is but a signe of the inward washing, water it selfe doth not worke regeneration.

Though it be said: Except a man be borne of water and of the Spirit: *Iob* 3.5. it is the Spirit that doth regenerate, not the water: and therefore a man may be regenerate without outward baptisme.

It is the speech of the Apostle Peter: Baptisme saueth vs, not that baptisme that putteth away the filth of the flesh, (viz) water; but in that a good conscience maketh request to God; 1 *Pet.* 3.21. Indeed water is said to wash vs from our sinnes sacramentally, but not really nor substantialy; that the Spirit doth. 1 Pet. 3.21.

Nay in the effectuall and complete baptisme, *tollitur peccatũ, non quod non sit, sed quod non ob sit, non quoad actum sed reatum*: that is, sin is taken away.

away, not that sinne is not, but that sinne is not to condemnation; not in regard of the act, but in regard of the guilt.

Seeing then that Iohn could but baptize with water, and the Minister can giue but outward baptisme, it is Christ Iesus that baptizeth with fire: O let parents be instant with the Lord in prayer, that as the Minister powreth on water, so the Lord Iesus would powre on his grace that as they are instruments of their childrens first birth, which is damnable through sinne, so they may be instruments of their second birth, without which neither they nor their children shall euer see the saluation of God.

And thus much for the Baptisme of our Lord and Sauiour IESVS CHRIST.

The second text.

Secondly, Christs immediate action after Baptisme; Hee straight came out of the water.

In this a mystery is obserued: to shew that all that are effectually bap-

tized

tized, doe presently come out of their
mes, making no delay to serue the
Lord in holinesse:

O that this were verified of all
hat are baptized.

We see then what God requireth
t our hands, that when we are little
nes, euen in our infancy (for then
e are baptized) we sacrifice our
oules and bodies to the seruice of our
God: for the Lord loketh for the
lpha of our lines, as well as the O-
ga, for praise euen out of the mouth
Babes and sucklings.

All therefore that are baptized,
nd yet deferre their repentance, here
re iustly reprehended.

It was Saint Augustines fault be-
ore his conuersion: *Igno scepater, ig-
no sce*: pardon mee (O Lord) pardon:
At noli modo: but not now: let mee
inne in my youth, and pardon me in
mine age.

But let such persons beware of a
ouble danger.

{ Suddaine death.
{ Hardnesse of heart.

Life is uncertaine, who knowes
it.

ſt not? Let vs therefore with the wiſe Virgins bee alwaies furniſht with the candle of Faith and the oyle of loue in the lampes of our ſoules, that ſo we be not excluded the bride chamber of glory.

Againe, let all ſuch deſperate wretches know, that cuſtome in ſinne hardens the heart of a ſinner: *Qui non eſt hodie, cras minus aptus erit*: He that is not fit for repentance to day, will be leſſe to morrow: euen as a ruinous houſe, the longer it is let runne, the more it will aſke to repaire: and as a naile the more blowes a man giues it, the harder will it be to pull out.

Let vs therefore while it is ſaid to day, reſolue perfect obedience to our God: while the Lord ſpeaketh make him ſpeedy anſwer: Let there be an echo reſounding in the thickets of our hearts, as was in the heart of Da-
Pſal. 27.8. uid, *Pſal* 27.8. Seeke ye my face, thy face, Lord, will I ſeeke, that hauing regarded the Lord and his ſeruice in time, the Lord may reward vs with his bleſſed fauour, not for a time, but for euer.

Thus

Thus much for Christs immediate action after Baptisme.

Thirdly, Gods, of Christs miraculous approbation.

testified by two: { by Vision. / by Voice.

By Vision two wayes,
by the heauens apertion.
by the Spirits descension.

First, by the heauens apertion.

And behold, the heauens were opened to him, *Text.*

Behold: *Ecce*: loe.

This word is vsed in holy Writ 100 times; a word euer placed before matters of great weight and moment whereupon Bernard cals it *notam stellisferam*: a starry note, pointing out extraordinary matters reuealed, as the star pointed out Christ to the wisemen, and stood ouer the house where he lay.

Sometimes placed before Gods inexpressible mercies: as, *Esay.* 7. 14. Behold, a Virgin shall conceiue and beare *Esay 7.*

beare a Sonne, and his Name shall b
called IMMANVEL.

Sometimes before his mutter
ble iudgements, as *Amos* 8. Behol
I will bring a famine vpon you, not
famine of bread or of wine (which
outward deaths, I know none wo
than starving to death) but a famin
of hearing the Word of the Lord: an
yee shall goe from Sea to Sea, an
coast to coast (as little account a
you make of Sermons now) an
shall not finde it.

The exposition of this word, yo
Mat. 6. may find by comparing Math. the
Luke 12. with Luke 12. for Saint Mathe
speaking of Gods prouidence for
Fowles of the aire, vseth the wo
Behold: Behold the Fowles of t
aire. Saint Luke speaking of the se
same subiect, vseth the word Con
der. Consider the Rauens, &c. So
Behold is as much as Consider,
seriously perpend what it is th
shall be spoken.

The vse of this word is to stir
auditors diligently to attend
those things that make for Go
glo

glory, and the euerlasting peace of their owne soules.

The heauens were opened to him. *Text.*

The heauens haue beene opened to many, as you may reade in the Scriptures of God.

1 To Stephen martyred, Acts 7. 56. *Acts 7. 56.*

2 To Peter in prayer deuoted, Acts 10.

3 To Christ transfigured, Matth. 17. 5.

4 To Christ ascended, Acts 1. 9.

5 To Christ here baptized.

And when Iesus was baptized, behold the Heauens were opened to him.

By the heauens apertion many times is vnderstood the manifestation of the glory of God: but here it doth signifie, *Visibilis cœli scissuram, ita vt Iohannes perspicere potuit, aliquid planetis & astris superius*: The diuision of the visible heauens, whereby *Iohn* saw something higher than the Planets and Starres: and therefore Marke saith

faith, that the heauens were clouen a
Mat.1.10. twaine, *Mark* 1.10.

But by this visible scripture an
cleft of the heauens is signified:

1 The presence of God.

2 That CHRIST himselfe cam
from thence, to reueale to man t
secret will of his heauenly Father.

3 That hee it was that should r
concile all things both in heauen a
earth to God, *Coloss.* 1.20.
Col.1.20.

4 That Christ Jesus opened t
Kingdome of heauen to all beleeue
which Adam by sinne had shut.

5 That all that are effectual
baptized, haue heauen opened vn
them, and the Lord God ready
embrace them to glory.

O the power and force of Ba
tisme! it opened that which all t
creatures of heauen and earth w
not able to open: Lord, shew t
like power in Baptisme this day
pen the Kingdome of Heauen to th
Infant that shall bee baptized, a
receiue it for thy Christs sake in
thine euerlasting fauour and salv
tion. Thus much for the first visi

The Spirits descension. Text.

And Iohn saw the Spirit of God descending like a Doue, and lighting vpon him.

That we may the better lay open the true sense of these words, foure questions must be propounded.

First, how Iohn is said to see the Spirit of God, the Spirit of God being inuisible?

Ans. It is, *impropria locutio*, an improper speech, for Iohn could neither see *Spiritus essentiam* nor *virtutem*, neither the essence nor yet the power of the Spirit of God: but here the Spirit of God is said to be seene, *Quia præsentiæ suæ signum demonstratur & cernitur*: because the signe of his presence (namely the Doue) was seene by Iohn: it is *locutio metonymica*, a metonimicall speech, whereby the name of the signified is giuen to the signe: as the bread is called Christs body, and Baptisme regeneration.

Secondly, how is the Spirit of God said to descend vpon Christ, when he was in Christ before, and

is (being infinite) euery where?

Ans. This also is an improper speech: but because Christs authority might bee declared among men, and how Christ being to performe the office of a Redeemer, might bee answerably furnisht with the power of Grace, therefore the Spirit of God is said in visible sign to descend vpon him.

Esa. 61. 1. Esayes Prophesie is here fulfilled. The Spirit of the Lord is vpon mee, therefore hath the Lord annointed mee to preach good things to the poore &c. *Esay* 61. 1.

Thirdly, why did the Holy Ghost descend in the forme of a Doue, rather than in fiery forme, as somet. he did vpon the Apostles?

Ans. This was done (as it is conjectured) not onely to demonstrate the Doue-like qualities of the Spirit of God and of Christ: but especially to shew, *Quàm blandè & comiter Christus vocaret in spem salutis peccatores*: how kindly, lovingly, and gently Iesus Christ should call sinners to repentance and salvation.

The truth whereof maintained is by the Prophet Esay: A bruised reed he shall not breake, and smoking flax shall he not quench.

Fourthly, whether was this a natural Doue from the common flight, or onely a *spectrum*, an apparition and no body: or a body substantiall out of the elements formed by God, of all birds likest a Doue?

Ans. Luke saith it was like a Doue, Luk. 3. 22.
therefore not a naturall Doue: *Luke* 3. 22. And surely it was not an apparition without substance, but without all doubt it was a substantiall creature, much like a Doue, *vel ex nihilo, vel ex elementis formata*, formed either of nothing, or out of the elements, as was that Starre that led to Christ, and resolued againe into his first matter, the pleasure of God performed by it.

Vpon euery one therefore that is effectually baptized, this Doue-like Spirit descendeth, making vs of Lyons, Lambs; of Vultures, Doues; of crooked and peruerse, harmelesse, gentle, and kinde, bringing vs like-

wise newes with the Doue of Noah, that the flood of sinne is downe, and that all is well twixt God and vs.

Lord, let thy Doue-like spirit this day descend with the Olive leafe of thy fauour vpon this thine Olive plant, and of the child of wrath make him in Christ heire apparant to the Crowne of saluation.

Thus much for the second vision.

Now for the voyce that was heard from heauen: And loe, a voyce came from Heauen, &c.

The voice of God concerning Christ, hath three times sweetly sounded from heauen: In his Agony and Passion, *Iohn* 12.27, 28. *Propter nostram redemptionem*, For our redemption.

In his transfiguration, *Mat.* 17. *Propter nostram glorificationem*: For our glorification.

And here in Baptisme, *Propter nostram adoptionem*, for our adoption.

And loe, a voyce came from heauen saying, &c.

Aperitur hic mysterium Trinitatis

sanc-

saith one, In this Scripture the Trinity of Persons with God is manifestly expressed: *For Patris vox auditur, Filij humanitas conspicitur, Spiritus sancti signum perspicitur*, The Father is heard, the Sonne seene, and the Holy Ghost in visible signe perceiued.

The foolish Papists say, that there is no such mention of the Trinity in the Scriptures. Indeed the literall word is not found in the Scriptures but if they would put on their spectacles and looke, they should soone find the substance of the same; namely, the Unity of essence, and Trinity of persons, that is with God.

As in Deuteronomie, *Audi Israel, Deus Deus noster Deus vnus est*: God our God is God only, *Deut. 6.* Why doth Moses mention the name of God thrice, but to shew the distinction of the persons Diuine? why doth he put the word *vnus* (that is, only) but to shew the vnity of their Essence? why is *noster*, (that is, our) put to God in the second place not in the first or last, but to shew that the Deut 6.

second person should take our natur
vpon him.

Againe in Esay: *Sanctus, sanctus sanctus Dens exercituum, plena e omnis terra gloria ejus*: Holy, holy holy, Lord God of Hosts: here the Trinity of the Persons: th earth is full of thy glory: thy; here the vnity of their Essence.

For though God be *simplicissimus* most simple, in respect of his Essenc yet is he *Trinus ratione personarum* three in regard of his persons.

One example or two more let me giue you hereof.

In the first verse of the Booke of God, *Creauit Elohim cœlum & terram*, God Created the Heauen and Gen. 1. 1. the Earth, *Gen.* 1. 1. the Verbe singular (*Creauit*) noteth out the one and most simple Essence of of God: the substantiue plurall (Elohim, not singular) points out the Trinity of persons.

Gen. 1. 26. Againe in the same Chapter, *Faciamus hominem ad imaginem nostram*: Let vs make man after our own Image: *Gen.* 1. 26. *faciamus* the

the plurality of persons, and *nostram* the vnity of Essence.

Againe, in the Gospell of Mathew; *Baptizate eos in nomine Patris, Filii, & Spiritus sancti*; Baptize them in the Name of the Father, the Sonne, and of the Holy Ghost: *Mat.* 28. 19. *in nomine*, not *nominibus*: in the name, not names: here is the vnity of Essence: of the Father, Sonne, and Holy Ghost; here is the Trinity of persons. Mat. 28. 19

Augustine illustrates this mystery by a Simile from the Sunne and Fire.

We see the Sun in the Heauens,

- Running.
- Shining.
- Giuing heat.

The Fire hath three properties.

- Mouing.
- Light.
- Heat.

Now thou Arrian, if thou canst diuide the Sunne and Fire, diuide thou also the Trinity: for the Tri-

uitie must bee distinguished, but no meanes diuided.

The holy Ghost is called *digitus Dei*, the finger of God: the Sonne called *manus Patris*, the hand of the Father: As therefore the finger is the hand, and the hand in the body: of the same Essence and Substance is the Father, the Sonne, and the Holy Ghost.

But to search too much into this mysterie, is dangerous, as saith Bernard: To enquire too much of the Trinitie, is peruerse curiositie: to beleeue as the holy Church holdeth, is safetie and security: to see as it is, is most absolute felicity.

I remember an old report of the rumnes of Alanus, who promised his auditorie to discourse next Sabbath following, the mystery of the Trinity: It happened (as he meditated by the Sea side) he saw a young boy going about with a shell or spoone to empty the water of the Sea into a little hole: Alanus demanded of him what he meant: I intend (saith he) to bring the whole Sea into this hole:

Why goest thou about a thing impossible, answered Alanus? So doest thou (saith the boy) unto him: for it is as possible for me to bring the whole sea into this hole, as for thee thoroughly to discourse the mystery of the Trinity: Alanus being very much dismaid, and comming into the Pulpit, his auditory loking for the performance of his promise, was silent for a pretty space, at last brake out into these words, *Suffici vobis vidisse Alanum*: It is enough for you to have seene *Alanus* for to utter that which I promised is above my reach: and so came downe.

So surceasing the prosecution of this mysticall point any further, I come to another observation from hence, and haisten to an end.

And that is this:

As the whole Trinity was present at the Baptisme of Christ, so it is the pleasure of Christ, that every of us should be baptised in the name of the whole Trinity.

Not in the name of one person alone:

God in the name of any creature.

Objection.

But against the first may bee obiected that in the Acts: where Peter exhorts them to bee baptized in the Act. 2. 38. Name of IESVS, *Acts* 2. 38. and no more persons mentioned.

Answer.

He speakes not there of the forme of Baptisme, but shewes that the whole effect thereof consists in Jesus Christ: Againe, under the Name of Jesus the other persons are comprehended.

Objection.

Against the second may bee obiected that in the Corinths; The Israelites were baptized *in Mosen*, vnto 1 Cor. 10. 2. Moses in the cloud and sea, 1 *Cor.* 10. 2.

Answer.

It is is an Hebrew phrase; and *in Mosen*, vnto Moses, is as much as *per Mosen*, by Moses, as Augustine saith; *Duce Mose, seu Moysi ministerio*: by the Ministery of Moses.

Ambrose saith, they were baptized into Moses, that is, *Duce Mose fœlicitur transierunt, & erepti sum*

morte

more; Moses leading them they passed the Sea without danger, and were saued from death.

In Mosen, into Moses, *in doctrinam & legem Mosis*, into the doctrine and law of Moses; as those twelue are said to be baptized *In baptisma Iohannis*, vnto Iohns baptisme, Acts 19. 3,7. that is, *in doctrinam Iohannis*, vnto Iohns Doctrine, as writeth that learned man Pareus: so the like phrase is vsed, *Exod.* 14. and 19. Where the people are said to haue beleeued in Moses; that is, *in Deum per Mosen*, in God by Moses. Act. 19. 3. Exod. 14. & 19.

This is my beloued Sonne. *Text.*

Christ is Gods Son: { Onely. Naturall. Consubstantiall. Coeternall.

We are but by adoption Gods children.

O the wonderfull loue of God the Father to vs! that would vouchsafe to giue vs his Sonne, his onely Sonne,

Sonne, his onely beloued Son
that whosoeuer beleeueth in hi
should not perish, but haue life eu
Ioh. 3. 16. lasting, *Ioh. 3. 16.*

Text. In whom I am well pleased.

Complacco nemine nisi in te & per t
I am pleased with none but in the
and for thee.

In quo oblector: In whom I a
wonderfully delighted, as saith E
thymius.

In quo requiesco, in quo placeo
saith Theophylact, *i.* In whom I r
fully satisfied, in whom I am well co
tented.

As that Verse goeth:

In quo lætitia est, in quo mihi fal
voluptas.

In whom I much rejoyce.

So that these words doe tell
that Iesus Christ is that wor
Mediator, in whom the world is r
conciled to God.

Let vs not therefore goe to Ro
for a pardon, nor to Mahomet fo
blessing, nor to the Magician f
com

counsell, nor to the Sorcerer for skill, but let vs flocke to Iesus our Redeemer, in whom onely we shall finde God well pleased with vs, saying with Peter; *Quo ibimus?* Whither shall we goe, for thou hast the words of eternall life.

There is in the world a foure-fold call, yet but one salutiferous.

The deuill saith, Come vnto me, *sed destruam*, I will destroy you.

The world saith, Follow me, *sed decipiam*, I will deceiue you.

The flesh saith, Follow me, *sed deficiam*, I will faile you.

Christ only saith, Come vnto me, *& ego reficiam*, I will refresh you.

Christ now knocketh at the doors of your hearts, and would gladly come in and dine and sup with you; *Reuel.* 3. 20. driue him not out of your country, as did the clay-headed Gadarens: shut him not out of your houses, as did the ruffling Bethlemites: but be yee open yee euerlasting doores, that the King of glory may come in: that hauing giuen the Lord Christ entertainment into thy

houses.

houses of your hearts in this life, hee may vouchsafe to put you all in possession of his heauenly mansions in the Life to come.

To the which most blessed place of glory, the Lord bring euery soule of vs at the day of our death and dissolution; and that that for Jesus Christs sake his beloued Sonne in whom onely hee is well pleased, to whom with God the Father, and God the blessed Spirit, three great persons, but one Essentiall Godhead, be offered vp all praise and thanks-giuing euen from the bottome of our hearts this day and euermore.

Amen.

FINIS.

---

beware to whom thou doest impart the thots and secrets of thy hart

THE IAYLERS *Fayle-Deliverie.*

Preached at Great St. *Maries* in *Cambridge* *February 6.* 1619.

BY

HENRY GREENWOOD
Master of Arts, and Preacher of the Word of God.

1 PET. 5. 5.

God resisteth the proud, and giveth grace to the humble.

LONDON,
Printed by *Elizabeth Purslow* for *H. Bell* and *M. Bell.*
1634.

THE
PLAYERS

TO THE RIGHT Worthy and Worſhipful Miſtris *Iane Burgoine*, Wife to the right Worſhipfull Maſter *Iohn Burgoine*, of *Sutton* in *Bedford*, and Daughter to the Right Worſhipfull Maſter *William Kempe*, of *Spanſhall* in *Fiching-field*, Eſſex, Eſquire, all increaſe of grace from the Father of light and of life be moſt heartily commended.

RIght vertuous and and much beloued and graced of God, I cannot but preſent this trembling (yet not all trembling) Tractate to you, partly knowing how welcome holy ſubiects are vnto your ſoule, and eſpecially conſidering your importunity for a written Copie of the ſame.

It

It is not fit that holy things bee giuen to dogs, nor pearles be cast to swine: but matters diuine, to persons deuout most meet for presentment, both for godly use and strong defence against disgracers of them.

I haue therefore made this Iayler your prisoner, and committed him to your safe watch and ward: looke what paines you take and time expend about him, the Preacher of deliverance to all Captiues, Luk. 4. 18. *will one day most faithfully and richly reward.*

I pray haue an eye alwayes vnto him, see him sicke, see him sound, see him condemned, see him saued, see his passage through hell to Heaven: Let his example be your iustruction, his feare your humbling, his faith your happying: you must be touched with Legall attrition, or else n taste of heauenly remission.

Let not his Hell despaire you,

nor

nor his Heauen presume you: but by the one, hold awe of God, and fear, and by the other, hope of happinesse for euer.

Now the Lord adde vnto your glory by these and other holy helps and meanes, and his best blessings bee multiplyed vpon you, your learned, loving, and religious husband, and all your tender Oliue branches, for his deare Christs sake. Amen.

From Hempsted in Essex,
April 3. 1620.

Your Worships faithfull Well-willer, and euer to be commanded in the LORD,

HENRY GREENVVOOD.

THE IAYLERS IAYL-DELIVERY.

Acts 16. 30, 31.

Sirs, what must I doe to be saved? And they said, Beleeve in the Lord Jesus Christ, thou shalt be saved, and thine houshold.

THe onely course the Lord our God doth take in the effectuall calling and converting of such, whose Names are written in the Book of life, is this: he humbleth, before he eraseth, he shewes our damnable estate through sinne by the Law, before ever he signifieth unto us that he is our saluation.

A three fold reason may be rendred thereof:

First, because till men be thus humbled, they will neuer seeke after Christ nor desire him, without which they can neuer find him for God hath appointed that by seeking we shall find him.

2 Secondly, that our redemption might be more precious vnto vs: as health is more pleasant after sickness, libertie, after bonds; plentie, after scarcitie, peace after warrs, and faire weather after foule.

3 Thirdly, that Gods mercy in our deliuerance might be prized in his kind: the redeemed in heauen for this especiall cause extoll the Lord and the Lambe with a perpetuall Hallelujah for an euerlasting redemption from an euerlasting damnation, requireth an euerlasting glorification.

This generall truth is confirmed by a particular example, in the words of my text: for this poore Iayler is most greeuously tormented through the horror of the Law, before euer he

he can finde his soule recouered by the saluation of the Gospel.

Sirs, what must I doe to be saued? and they said, Beleeue in the Lord, &c.

In which words I commend to your religious considerations in generall these two.

First, an earnest inquisition for saluation, and that on the Iaylers part: Sirs, what must I doe to be saued?

Secondly, a comfortable resolution to this perplexed Iayler, and that on Paul and Sylas part: Beleeue in the Lord Iesus Christ, thou shalt be saued and thine household.

In this Iaylers earnest enquity for saluation, I note these three.

First, his reuerent carriage to the Ministers of the most high God, in the first word, Sirs. 1

Secondly, the occasion of this his earnest inquisition, and that was his humiliation by the Law, in these words: What must I doe? I that am the sonne of bitternesse, indignation and eternall weeping, what must poore, lamentable, damnable I do to be saued? 2

Thirdly

Thirdly, the inquisition it self, and that is for saluation, in these words: To be saued: Sirs, Sirs, what must I doe? Sirs what must I doe to be saued?

Sirs. Sirs, It is *nomen honoris*, a name of honour, and title of Dignitie, *Olim tributum ijs qui sapientia abundarunt* in elder time appropriated to wisedome and learning.

Here first I might take occasion to shew with how great reuerence Ministers of the Gospell are to be respected: good Pastors are to be had in double honour: yea their feet to be esteemed blessed, ỳ bring glad tidings of peace to our soules: but I forbeare the prosecution of this point, and propound vnto you the marueilous charge that is found in this Iaylor: for in the

Note. precedent verses it is euident how doggedly and despectiuely he vsed these holy men: he laid vpon them hand and foot bolts and fetters as many as they could beare, he thrust them into the inner dungeon and prison: but now the Lord hauing taken him to doe, and giuen him the true and terrible sight and sense of his sin

he is of another mind now he brings them out. washeth their wounds, refresheth their bodies, and reuereneeth their persons; Sirs, reuerend Sirs, you ministers of the most high God, what must I doe to be saued?

No reason can be rendred for this miraculous change, but this: The winde bloweth where it lusteth; and God hath mercy on whom he will haue mercy: and Of this stone God can raise a child to Abraham. Iohn 3.1. Rom.9.15. Mat.3.9.

This change we must all be acquainted with, if euer we will proue our selues truly conuerted.

The Greeke word for repentance, μετανοια by name signifieth a change, signifying vnto vs, that he that will proue himselfe truly penitent for his sin, must be truly changed from his sins.

This change we finde in penitent Marie: those haires which once enticed to sinne, and those haires which once were imployed to iniquitie, were wonderfully altered and changed for her eyes were conduits to distil whole buckets of teares to wash our Iohn.12.3.

Sauiours feet, and her haires an acce-
table towell to wipe them.

This change we finde in penit
Acts 9.6. Paul: who of a persecutor becam
Professor, of a Lyon a Lambe: a
as he put to death others for the G
pell, so in the end himselfe was put
death for the same.

This change we find in Zacche
who before his conuersion was a n
table pick-purse and poller of
Commons: but when Christ came
the house and home of his heart, p
ued bountifull and liberall, insomu
that halfe of his goods he gaue to t
Luk.19.8. poore, and if any man could proue th
he had wronged him a penny, he wo
make him quadruple restitution.

So this Iayler before his con
sion, an infidell, prophane, and ha
hearted member, but the Lord
uing taken him to taske, and tr
bling him by the spirit of bond
now he reuerenceth Gods Minis
now he humbly sues vnto them
counsell and instruction, saying:

Reuerend Sirs, what must I do
be saued?

And thus must we all be changed, (beloued in the Lord) from darkenesse to light, or else hell and damnation must be our portion to drinke.

The Lord then worke this excellent change in our hearts, the Lord create in vs all a new heart and renew a right spirit with in vs, the Lord take away our stony hearts and giue vs hearts of flesh, the Lord renew vs in our minds and iudgements, wils and affections, words and actions: turne vs (O Lord) and we shall be turned, conuert vs thus (O God) and then, and neuer before shall we be conuerted.

Thus much for the first word, Sir.

The second orderly to be considered is the occasion of this his earnest inquiry for saluation: and that was a humiliation by the Law in these words: What must I doe? I that am the childe of wrath and sonne of perdition, I that am leprous, lothsome, and out of measure sinfull, I that haue the wrath of God sensibly vpon my soule for my sinnes. I that would faine out of this my feare

What must I doe?

and misery; O what must peere l
mentable, damnable I, doe to be s
ued.

Note. Gal.3.24. Whence we note the power, effi
and property of the Law: that it is (
we reade Galathians.3.24.) A notab
Schoole master to send vs to Christ:
sends to Christ, *non alliciendo, s*
compellando, not by alluring, but
compelling.

Rom.7.10 The Law is a killing letter: Wh
the commendement came I died, sa
Paul: it killeth by shewing vs a
making vs feele the damnability
our sinnes: some by the Law kill
to destruction, as Cain, Esau, Iud
and such as wholly despaire: oth
killed to saluation, as Paul and s
as by their despaire are driued v
Christ.

The property of the Law is
humble and quake vs for our sinn
it sheweth vs our sin, and minist
wrath vnto our soules.

This humiliation standeth in t
{ Confession.
{ Attrition.

The first brings shame, the se
hor

horror, shame from sins filthines, horror from sinnes fearefulnesse? This doth the Law being knowne and applyed, as a Centinell it bewrayeth the enemy, and makes vs flie vnto Christ:

Thus were they humbled that heard Peter in the Acts: they were wounded in conscience and pricked in heart before they cried out, Men and brethren, what must we doe? Act.2.37.

Thus the Law wrought vpon them that heard Iohn, before they cryed out, What must we doe then? Luke 3.10.

And so Niniueh being first humble, sought vnto God, and Paul first trembled, then said, What shall I doe Lord? Ioh.3.5. Act.9.6. And here a poore Iayler in the sorrow of his soule, cryeth out, for saluation, Sirs, what must I doe to be saued? so that the Law prepares vs to Christ.

It is most certaine that saluation belongeth to none but the humble: To whom will I looke (saith the Lord) euen to him that is of a contrite heart, and trembleth at my words? Esay 66.2. yea the refreshing is promised so Mat.11.28

none but the laden: for we must go through the hell of a wounded conscience, before we shall taste of the heauenly refreshing: Merchants way must leach in a candle, before it can take a stampe or impression: the terror of sinne must languish our soules, before wee can come to blessed remission. Simile.

The comming of God into the soules of his chosen, is notably resembled by his appearance to Eliah: 1 King. 19. 11, 12. First, there came a mighty strong wind that rent the mountaines, and brake the rocks, but the Lord was not in the wind: after the wind, came an earthquake, but the Lord was not in the earthquake: after the earthquake, came fire, but the Lord was not in the fire: at last came there a still and soft voice.

So the Lord appeareth to his redeemed ones, first by the wind of his wrath, breaking their hearts, then by the earthquake of his anger, making their soules; then by the fire of his displeasure, smoking their consciences: but in the end, by the still voyce

voice of his mercy he refresheth their soules.

This poore Jayler had an earthquake in his conscience, as an earthquake in his Castle, before euer he perceiued his election & saluation.

There is an old saying, We must goe by the gates of hell to Heauen: but I say more, We must after a sort be in Hell before euer we can be capable of Heauen: that is, in the hell of an ashamed, affrighted, and confounded conscience, before euer the Lord will say vnto our soules that he is our redemption.

If humiliation by the law precedes the saluation of the Gospel, then they are not conuerted that more or lesse were neuer humbled.

Secondly, they that are troubled and amazed at their sinnes, let them not be disparaged, so farre they are in this their hell from Hell as hereby they are composed and fitted for Heauen: for we must be lost before we can be found, we must be condemned before we can be saued.

Thirdly, let not humbled consciences

ces rest here, but passe on stil till they haue found the spirit of bondage become the spirit of adoption to their soules.

And this counsell I giue all troubled soules for sinne.

1 Let them come to the temple.

2 Let them impart their griefe to some friend or Minister.

3 Let them conferre with them that haue beene in the like case.

4 Let them know that they must be thus sicke, before Christ will euer heale them.

5 Let them build vpon Gods mercy promised to such.

6 Let them pray that God in his good time would minister refreshing.

Text. What must I doe?

Note. Againe here we may note the miserable mischiefe and cursed condition of sinne: how burdensome and irkesome it is to the soule, it ministereth nothing but horrour and hell to our soules.

The seruice of sinne is farre worse then the slauery of Ægypt.

The

The bondage of Egypt was of the body only: this of sin is both of soule and body. 1

In the bondage of Egypt they serued men, in this, sinne and Satan. 2

In the first, they had a sense of their bondage and desired liberty: in the second, they thinke themselues free and despise deliuerance. 3

In the first the misery was but temporall: in the second eternall. 4

In outward bondage men may helpe themselues by running away, by intreaty, by ransome: in the second, they lie still till Gods mercy deliuer them. 5

A woefull thing it is to abide in the estate of sinne: yea the damned themselues confesse that the way of sinne is a wearisome way to be walked in: Wee haue wearied our selues in the waies of wickednesse, and the light of righteousnesse hath not shined vpon our soules. Wisd. 5.7.

No maruell therefore if the bands of wickednesse be called, heauy and Esay 58.6. importable burthens.

Sinne is *grauis Deo*, a burthen to

God, *Esay.* 1. 14. Your sacrifices are a burthen vnto me.

Sinne is *onus Angelis*, a burthen to the Angels: for it sunke them down from heauen, *Luke.* 10. 18.

Sinne is *onus creaturis*, a burthen to the creatures: for it makes them grone: *Rom.* 8. 22.

Sinne is *onus hominibus*, a burthen to men: Mine iniquities are gone ouer my head, and as a weighty burthen too heauy for me to beare, *Psal.* 38. 4.

Let vs then beware of sinne that made this Jayler roare and cry, O what must I doe to be saued? For though sinne faune vpon thee now, yet it will in the end plucke out thy very throat of thy soule.

Let vs then flye from sinne as from a stinging serpent and biting Cocatrice; for they that doe such things, shall neuer see the saluation of God.

Text. To be saued.

Thirdly, let vs behold the substance and subiect of his suite

It

It is not with Iames, to sit by Christ in his glory. Mat.20.23

It is not to haue an inheritance diuided with that worldling in the Gospel. Luk.12.13.

It is not for any worldly pompe or honour, but it is for saluation: What must I doe to be saued?

The most principall thing that all men should striue for vnder Gods glory, is the saluation of their soules. *Note.*

First, and aboue all things seeke the Kingdome of God, and the righteousnesse thereof, and in a subordinate manner the things of this life: for what if we haue all the world and be damned when we die, what a miserable condition is this? Mat. 6.33.

O how Moses begged to see the face of the Lord! Lord (saith hee) shew me thy glory. Exo.33.18.

O how Dauid sued to God for his loue: Some craue worldly goods, and riches doe embrace; but Lord, grant me thy countenance, thy fauour and thy grace. Psal.4.6.

O how this Iayler cries out here for

for saluation! O what must I do to be saued?

This meets with careleſſe and deſperate people of the world, that worke not out their ſaluation with feare and trembling, that make not ſure their election and calling; O better for theſe neuer to haue beene borne, than not to be reborne.

How carefull were the Apoſtles, when Chriſt told them that one of them would betray him: they could neither eat nor drinke till they knew themſelues freed from that curſed fact; *Numquid ego Domine?* Is it I, Lord, is it I?

Mat. 26. 22.

O we ſhould reſolue with *Dauid*, not to ſuffer our eyes to ſleepe, nor eie-lids to ſlumber, nor the Temples of our head to take any reſt, till wee haue found the bore of Election opened vnto vs, and the ſweet odour of Gods loue ſhed abroad in our hearts.

Pſal. 132. 4.

Text. To be ſaued.

Notes. In that this Jayler by the Judgements of God, is drawne neerer to God, we may ſee the different working

ring of Gods Iudgements vpon the Elect and Reprobate: the one hardned by them, the other humbled: the one desperate, the other seeking to God for remission and saluation.

Euen as the Sun in the Heauens melteth wax, but hardneth clay; as the same water saued Israel, but drowned Pharao; and as the same trumpe in battell incourageth the one side, but discourageth the other: So the same word and iudgements of God draw néerer to the Lord the Elect, but harden the hearts of the wicked: Cain hardned, Manasses humbled; Iudas desperate, but Paul by Gods iudgements conuerted. *Simile.*

It makes against such as with Pharao harden their hearts against God by his iudgements, vtterly despairing of his mercy for remission: *Maior est Dei pietas, quam quæuis iniquitas.*

Gods mercy is greater then mans misery: God is more mercifull then man can be sinfull, if man will be truly and heartily sorry withall.

All the paths of the Lord are mer- Psal. 25. 10

cy.

cy and truth: God hath two feete whereby he walkes in his wayes, the foot of mercy, & the foot of iustice: If we looke vpon his mercy onely, ten to one we shall perish by presumption; if we looke vpon his iustice onely ten to one we shall perish by desperation: therefore let vs humbly fall downe and kisse both of his feet, that in respect of his mercy we may keepe hope, and in respect of his iustice we may keepe awe, reuerence and feare.

If therefore the Deuill tempts thee to presumption, looke what thou art in thy selfe, vile, wretched, miserable and thou shalt neuer presume: if he tempts thee to desperation looke what thou art or maist be in Christ Iesus, spotlesse, holy, glorious, then thou shalt neuer despaire.

Thus the Church of Christ did: Cant. 1.4. I am blacke (O ye daughters of Ierusalem) yet comely as the curtaines of Solomon. How could she bee blacke and beautifull? blacke in her selfe, and beautifull in Christ Iesus.

Thus plainly haue I vnfolded the first

first part of my Text, the Iaylers misery: the second part is ministred mercy by Paul and Sylas, & as plainly by Gods assistance I purpose to passe thorow that: for I had rather pleasure your hearts then please your heads: worthy is your Science but (I feare mee) farre short comes your conscience: giue mee leaue then to bestow my labour where there is most need, and I pray, God, as meane an Instrument as I am I may be a meane to further you all in the way of Gods Kingdome.

And they said, Beleeue in the Lord Iesus Christ, thou shalt be saued and thy house. *Text.*

Before I come to the particulars of their answer, I must needs commend the wisedome and discretion of these Preachers: they minister a fit salue to this poore mans sore: they put oyle to vineger, mercy to iudgement, Gospell to Law: an excellent temper for health euerlasting.

Had they preached the Law, and denounced

denounced Gods curses against him, they had sunke him downe to hell by despaire: but perceiuing him ready to be swallowed vp of damnation, by the casting-net of the Gospell they saue his soule from sinking.

A good president for all Gods ministers, that they be carefull wisely, discreetly, and rightly to breake the Bread of life to the people.

We must preach the Gospell to languishing soules, and the Law to presumptuous: otherwise we shall sooner damne than saue by our preaching.

To this poore Iayler in the very iawes of hell, and mouth of damnation, Paul and Sylas tender Christ Iesus for his recouery and saluation.

Text. And thy house.

I must here resolue a doubt, before I come to this heauenly resolution.

Obiect. Some may obiect and say, What, shall the Iaylers faith redeeme his family: if the master beleeueth, shall the houshold be saued? It may seeme

seeme to by the words of the Text: Beleeue thou, and thy house shall be saued.

To answer this, here is something implied that is not expressed: Beleeue on the Lord Iesus Christ, thou shalt bee saued and thine houshold: that is, they beléeuing with thee. *Answ.*

As if they had said, Worke Iayler, be not discouraged, but looke vpon Christ Iesus, there is mercy enough in store, not only for thy selfe, but for thy whole houshold, if they can but beleeue, yea abundant saluation for all humbled beléeuers.

That the faith of one saueth not another, (at least *in adultis*) looke into Ezekiel: That soule that sinneth, that soule shall die; the righteousnesse of the righteous shall be vpon him, and the wickednesse of the wicked shall be vpon himselfe also. Eze. 18. 20

In the old Law, it was *Fac hoc, & viues*, Doe this, and thou shalt liue. God gaue vs leaue to doe it by another, Iesus Christ the righteous: but in the new Law it is *crede & viues*, beleeue and thou shalt liue. God gaue

gaue vs leaue to doe this by no o-
ther.

Can a man see with another mans eyes? No more can a man goe to Heauen by another mans faith; Euery man must beléeue for himselfe, if he will be saued himselfe.

This is notably apparant in the Parable of the Virgins: The foolish Mat. 25. 9. would haue borrowed oile of the wise, but they answered, not so, least there be not enough for vs and you: they had (it seemeth) grace little enough to saue themselues, they had none to spare their sisters.

I know, for the godly mans sake God many times spareth the wicked, as if there had beene found ten righteous in Sodome, for their sakes the Gen. 18. 32 City had beene spared, but this was a temporary saluation: but in the point of iustification to eternall happinesse euery man must haue faith in himselfe: therefore, *quod dixit Christus, dico vobis, Habete fidem in vobis*, what Christ said in his Gospell, I say vnto you all, haue the faith Hab. 3. faith in your selues: for *Iustus ex fide*

fide viuet: the iust shall liue by his faith.

Beleeue on the Lord Iesus Christ, and thou shalt be saued. *Text.*

In this heauenly resolution I note three.

First, the act: Beleeue. 1

Secondly the obiect: on the Lord Iesus Christ. 2

Thirdly, the euent: And thou shalt be saued 3

Beleeue: Beleeue on the Lord Iesus Christ: Beleeue on the Lord Iesus Christ, and thou shalt be saued.

Beleeue. *Text.*

Fides, Faith, in the Hebrew is called Aminha, of Aman, which signifies *firmum esse*, to bee firme or strong, or well resolued.

In the Greeke it signifies a perswasion: in the Latine, *fides, quasi fiat quod dicitur*, of the two syllables, *fi*, *factum*, *des*, *dictum*: that shall be done, that is spoken. It is Augustines defcant vpon them.

Thus

Faith. Thus therefore I describe Faith: It is *firmus ac constans animi assensus Verbo Dei, Spiritus Sancti afflatu ad credentium salutem*: Faith is a stedfast and resolute assent or consent of the heart to Gods Word, by the breathing of the Holy Ghost to the saluation of beleeuers. The materiall cause of faith, is the Word of God: The formall cause, is the act of consent: The afficient cause, is the holy Ghost: The finall cause, is the saluation of our soules.

Now lest we should imagine euery beleeuer to be blessed, wee are to know that there is a foure-fold faith, yet but one salutiferous.

1 The first, Historicall: when a man assents to the truth of the Word, the Deuils goe thus farre in faith, and tremble. Iam. 2. 19.

2 The second, momentany: wherein man with some heartely delight imbraceth the Word, meerly for knowledge sake and no further, and suffers not the power of it to be lodged and seated in his soule, in prosperity to make a great flourish in Religion, but

but in the time of triall to fall away, as in that of St. *Luke*, They depart from God in time of tribulation. Luke 8.13.

The third, Miraculous: spoken of in the *Corinths*, What if I had a I faith that I could remoue mountaines, and haue not charity, such a faith profits me nothing. 3 1 Cor.13.2

The fourth, Iustifying: whereby a man possessing and imbracing Christ Iesus with his merits and graces, is accepted as iust before God: this is also called a liuely faith, the wing, ẏ it may be as easily perceiued in the wombe of the conscience, as a child after quickning in the wombe of the Mother. Bede makes a triple distinction of faith: 4

Credere { *Deum.* / *Deo.* / *In Deum.*

To beleeue there is a God: to beleeue that hee is faithfull and iust in his mercies and iudgements: to beleeue that he is reconciled so vs in the blood of his Son, into whom we are inserted as an ympe or science into a stocke or tree, and so liue by the sap

and

and juyce of his derined merits and graces: this is the faith that instrumentally is said to saue all our poore soules euerlastingly aliue: And I may well say instrumentally: for faith, as it is a bare and meere quality, saueth no man, but as it hath reference to the object Jesus: as a Diamond King is said to be rich and precious: but take out the Diamond and it is worth little: Faith is this King. CHRIST is this Diamond which enricheth vs all with heauenly saluation.

Simile.

Now lest we should build vpon the sands of presumption, and thinke we are in this faith, being yet farre wide: Let vs examine this faith by his fruits; for as fire is not without heat, and the Sunne without shine, so this faith is neuer knowne without workes of amendment: he that rubbeth Muske, cannot but smell thereof; so he that hath put on Christ cannot but smell of Myrrh, Aloes and Cassia, out of Christs Ivory Palaces, whereby his heart is made exceedingly glad.

Psal. 45. 8.

There

There are fiue especiall euidences and fruits of this faith.

It brings peace of conscience, and ioy in the Holy Ghost, vpon our reconcilement with God: Being iustified by faith, wee are at peace with God, &c. 1 Rom. 5.1.

It causeth a man, boldly and openly to confesse the name of Christ: For, by the heart a man beleeueth to righteousnesse, and by the tongue, a man confesseth to saluation: Where there is a beleeuing heart, there will be a confessing tongue and professing life to Gods glory. 2 Rom.10.10

It teacheth a man to rest vpon Gods promise and prouidence in all streights and tryalls whatsoeuer: The just shall liue by faith: that is, they by faith shall rest vpon God in their streights, and God will preserue them. 3 Hab. 2. 4.

It stirres vs vp to often and earnest prayer; Lord, I beleeue; there is his faith: Helpe mine vnbeleefe, there is his prayer: therefore no prayer, no faith; cold prayer, dead faith; vehement prayer, strong faith. 4 Mar. 9. 24.

It

5 It behaueth it selfe as a Preacher in the Pulpit of the soule, alwayes mouing the soul to holinesse: Beleeue thus on the Lord Iesus Christ, thou shalt be saued and thy household.

Now by these examine your selues proue your selues whether you are in the faith: know ye not that Iesus Christ is thus in you, except you be reprobates: yee are reprobates, if these things more or lesse be not in you.

The Lord then worke in our hearts this faith, and increase it towards perfection, that so our selues with our household, euerlastingly may be saued.

Text. On the Lord Iesus Christ.

Note. The obiect of our faith, is the Lord Iesus Christ.

There is not a name vnder Heauen wherein saluation can be expected and had but in the name, merit, and power of Iesus.

He is our Iacobs Ladder, on whom we must climbe to life euerlasting.

Let

Let vs not goe to Rome for a pardon, nor to Mahomet for a blessing, nor to the Sorcerer for skill, nor to the Magician for counsell; but let vs come vnto Christ, and he will refresh vs. *Quo ibimus?* Whither shall wee goe? Thou (O Christ) and none but thou, hast the words of eternall life.

Lord Iesus Christ. *Text.*

All the names of our blessed Redeemer are happily met together.

Lord: his name of power.

Iesus: his name of propriety.

Christ: his name of Office.

Lord: a name of power, attributing to God his Essence and being, the wing that he re receiued his being from none but himselfe alone, as all things else haue their being from him: For in him we liue, wee moue, and haue our being. Act. 7. 28.

Christ is a Lord { By power, coequall with his Father. / By purchase, redeeming vs by his blood.

And therefore called, *Dominus Deus Dominus Electorum*, the Lord of the Elect.

Herein his Deity is apparant: He must bee thus a Lord, or else hee could never haue béene a Iesus. First, a Lord to support, deliuer, and make conquerous his humanity: Againe, a Lord, to dignifie and make meritorious euery act done in his humanity for the saluation of his Elect.

That this glorious title is duly giuen vnto our Sauiour, witnesse that
Psal. 110. 1. of the Psalmes, The Lord said vnto my Lord, Sit thou on my right hand, till I make thine enemies thy foote-stoole.

And Thomas thus confesseth him,
Ioh. 20. 28. Thou art my Lord and my God.

This then is no small comfort to the faithfull, that they haue so powerfull and glorious a Messiah; And it maketh also much against those base Heretikes, that mocke vs for our dependence on Christ for saluation.

Againe, in the last place, it should teach vs what manner of persons we

we should be to our Redeemer. A son honoureth his father, and a seruant his master; If I then bee your Lord and master; where is then my feare? Many would haue Christ their Iesus, but few can brooke him their Lord: We must be conformed to this our Lord in two, in grace, in crosse, if euer we will be glorified with him. Mal. 1. 6.

There are fiue properties of a faithfull seruant, which we must labour to haue, if euer we will make account of Christ for our Lord.

The first is Obedience; such were the Centurions seruants, Hee said to one, Come, and hee commeth: to another, Goe, and he goeth: to another, Doe this, and he doth it. O that wee were such obedients to our Lord! 1 Luk. 7. 8.

The second is Diligence; He toiles and labours daily in his masters seruice for his masters aduantage and gaine: so industrious and laborious should we be for the glory of our Lord Iesus. 2

The third is Reuerence, if his master doth but bend his browes, hee quakes and trembles: so when 3

our Lord seemes angry, wee must
Heb.11.7. (with Noah) be mouedwith reuerence.

4 The fourth is Patience, if his master correcteth him, he beares it meekly, quietly, and patiently: so when we are chastised of our Lord, wee should vndergoe it with meekenesse and patience.

5 The fift is Loue, if his Master be wronged or reuiled, he will not beare it with patience, but stand vp to reuenge it: so if wee heare or see our Lord Christ blaspheined, and his most holy Profession derided, it should be a Simeons sword to pierce our soules.

Iesus.

Text.

This name was giuen him by an Angell before he was conceiued in the wombe, and a reason thereof rendred, Because he should saue his people
Mat.1.21. from their sinnes. He saues vs.

from sinnes { Guilt. Punishment. Regiment.

From sinnes guilt and punishment, by his imputatiue passions; from sinnes

sinnes regiment, by his merits and graces applied and derined vpon vs: and by his actiue obedience imputed, he doth entitle vs to the glory of Heauen.

Old Simeon acknowledged Christ such a saluation: Mine eyes haue seene thy saluation, yea and my saluation; thine for sending, mine for sauing; thine for loue, mine for life: Mine eies haue seene this saluation. Luke 2.30.

And the Spirit of Mary also exulted in this her Sonne Sauiour. Luke 1.47.

And all you that would find him a Iesus from Hell, be carefull ye finde him a Iesus from sinne.

Text.

Christ.

Christ signifieth Anointed: In the Old Law they anointed three:

- Kings,
- Priests,
- Prophets.

And for the worke of our Redemption, Christ was necessarily anointed to a triple Office, with the oyle of holinesse aboue his fellowes.

He was anointed to be a { King. Prophet Priest.

To be a King, a type whereof was Solomon, to be a Prophet, a type whereof was Dauid; to be a Priest, a type whereof was Melchisedech, not Aaron: Aaron a Priest, but not a King; Dauid a King, but not a Priest; Melchisedech both King and Priest, King of Salem, and Priest of the most high God, and therefore a notable type of Iesus.

He was anointed to be a King, to rule his elect and protect them; he was anointed to bee a Prophet, to teach his Elect and direct them; he was anointed to be a Priest, to ransome his Elect and redeeme them.

If Christ be thy Christ as King, then the Deuell reignes not in thee, but Christ: if Christ be thy Christ as Prophet, then his word, not thy will, is the rule and square of all thine actions; if Christ bee thy Christ as Priest, then thy affections are slaine concerning sinne, and thy whole man sacrificed to God.

And

And thou ſhalt be ſaued. *Text.*

The reward of our faith is the ſal- *Note.*
uation of our ſoules: Bleſſed is the eſtate of Chriſtianity, for it is rewarded with inexpreſſible felicity.

The benefit of beleeuing is multiple.

Firſt, hereby we are adopted the 1
children of God: Yea are all the ſons Gal.3.26.
of God by faith in Chriſt Ieſus.

Secondly, hereby our ſinnes are 2
forgiuen vs, as we read in the Goſpell: *Confide, fili, & remittuntur tibi peccata:* Beleeue my ſonne, and thy ſinnes are forgiuen thee.

Thirdly, hereby we haue right and 3
intereſt in all Gods bleſſings of this life: Godlineſſe hath the promiſes of 1 Tim.4.8
this life, as well as of that which is to come.

Fourthly, hereby we are freed from the Damnation of hell: Now then there is no condemnation to thoſe that are in Chriſt Ieſus, which walke not after the fleſh, but after the Spirit.

Laſtly, hereby we ſhall be poſſeſſed

with the saluation of heauen: the glories and ioyes whereof are so great, as they cannot be numbred; so precious, as they cannot be valued; so lasting, as they are euerlasting.

Neither eye hath seene, nor eare hath heard, nor heart of man hath euer
1. Cor. 2. 9. imagined, the thousand part of this heauenly felicitie.

Beleeue on the Lord Iesus Christ: thus thou shalt be saued and thine household.

If then to be members of Christ Iesus be so blessed a condition: O let vs beg of God the heauenly Husbandman, to rend vs off by true humbling from the stocke of corruption, and to plant vs into Christ Iesus, by effectuall beleeuing, that at that terrible Iudgement, wee all with our poore households euerlastingly may be saued: And that for Iesus Christ his sake, our only Lord and euerlasting Redeemer.

Amen

FINIS.

Sweet aduice

to a tormented Soule for Sinne.

With a plaine and Heauenly Prayer, made for the helpe and direction of the weaker sort of *Christians*.

BY

HENRY GREENWOOD

Master of Arts, and Preacher of the Word of God.

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1634.

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hart elizabeth thompson

SWEET ADVICE TO A TORMENTED Soule for sinne, given by HENRY GREENVVOOD, Preacher of the Word at *Hempsteed*.

IRST, know that thou must be thus sicke, before thou canst bee healed: for *Grace and saluation is promised to none but the humble, Esay* 66. 2.

Secondly, know that by this meanes sinne is crushed and mortified: *Therefore giue God leaue to worke his will, seeing*

ing by this meanes he makes thee fit for righteousnesse, Heb. 12.11.

Thirdly, know that the feares that Satan cast away thee in these thy Soul-afflictions, should be so farre from making thee despaire, or beating thee off from God; as they should make thee rather run to God for aid and defence, and draw thee neerer to God: *As the Shepheards dog doth cause the sheep to keepe the fold, and the Puttock to make the Chicke run vnder the wing of the Hen,* 2 Cor 12.7 8.

4. Fourthly, know that true soule-humbling for sinne, stands in shame and griefe for sinnes filthinesse, as in quaking horror for sinnes damnablenesse: *Therefore turne some of thy feare into shame, for sound humbling,* Luke 18. 13.

5. Fiftly, know that this world of trouble shal not alwayes last with thee, but thou shalt ere long bee most blessedly deliuered: *Heauinesse may endure for a night, but ioy shall come in the morning: were it not for this hope, the heart would burst,* Psal. 40.5.

6. Sixtly, know that faith is not alway-

in feeling, but in the middeſt of theſe thy diſtreſſes reſt vpon thy God, and he will ſupport thee: Beleeue beyond beleefe: *Lord, if thou killeſt me, yet will I put my truſt in thee:* and the more thou canſt thus truſt God, the ſooner will he come and helpe thee, *Pſal.* 43. 5. *Mat.* 27. 46. *Ioh.* 13. 15.

Seuenthly, know that when ſinne and Satan moue thee to deſpaire and ſeeke thine ouerwhelming, then looke off; looke vpon Gods mercy, looke not too much vpon thy terrour, but thinke vpon the joyfull iſſue: *Looke not vpon the hardneſſe of the way, but vpon the ſweetneſſe of the end,* Acts 7. 55, 56. 7

Eighthly, know that thou muſt not be too haſty for deliuerance; hee that beleeueth maketh no haſte: *Leaue it to God for the time when, beare it with patience and meekneſſe, and the ſooner God will giue deliuerance,* Eſay 28. 16. 8

Ninthly, thanke God and loue God for any meaſure of faith and grace, wherby thou art preſerued from ouerthrow, *Pſal.* 116. 1. 9

Tenthly,

Tenthly, pray, pray, pray, be neere to God, and hee will be neere to thee: *The Lord is neere them that call upon him, yea to all them that call vpon him faithfully*, Iam. 5. 13. Psal. 145. 18.

A

A Morning Prayer for a Family.

O Lord our God most mighty, glorious, and in mercy abundantly gracious, we thy seruants desire this morning and euermore to bleſſe thy holy and heauenly Name, for all thy bleſſed mercies firſt and laſt aſforded vs in the Lord Jeſus: In particular, we bleſſe thee for thy ſafe protection and prouidence ouer vs this laſt night paſt, in keeping vs alive of thy goodneſſe and mercy to this houre, and day: O Lord, as we liue by thee, giue vs all thy grace to liue vnto thee, and to the praiſe of thy bleſſed Name.

And we intreat thy Maieſty to bleſſe

blesse vs this day, and euermore to come: Lord saue vs from bodily perils, and that by the watch of thy good Angels: saue vs especially (O Lord) from sinning against thee, and that by the power and residence of grace in our soules: thus blesse vs in body and soule in this life, that so we may haue the surer hope of euerlasting saluation in the life to come.

And (good father) grant that we may labour and striue against all corruption and sin, but most especial against those suits that haue most defiled our soules, let vs flie all occasions of them, and vse all holy helps against them and in the might and strength of thine all-sufficient grace, vouchsafe vs daily victory ouer them. O that wee could say with thy ser-
1. Cor. 15. uant Paul, I thanke my God, concerning sinne I dye daily.

And (good Lord) so blesse vs with thy grace, that we may chearfully and constantly goe on in the performance of all such duties as thou hast appointed for vs to walke in: grant that the concupiscence of the eye, the

con-

concupiscence of the flesh, the pride of life may neuer corrupt and defile vs, but let euermore our conuersations be holy and heauenly: keepe vs also from idlenesse, grant we may be alwaies soundly exercised in the duties of our calling, either generall or particular: that when our Lord and Master commeth (being found thus vigilant) wee may enter with him into the ioy of the Lord.

Thus (gracious God) giue vs to walke in holinesse and vprightnesse before thee, that so wee may both saue our owne soules, and those that are about vs, for Iesus Christ his sake, thy Sonne our Sauiour.

Amen.

An

An Euening Prayer for a Family.

MOst deare and gracious Lord God, wee thy humble seruants most earnestly desire thy mercy and compassion vpon vs in pardoning all our sins, originall, actuall, and in giuing vs grace for the preuention of them in time to come: and so sanctifie euery of vs that all our ends may be peace.

O Lord to this end giue vs (we pray thee) to be broken in heart for breaking thy commandements, and smite our sinfull soules for offending thee, that so wee may come within compasse of healing and refreshing: for none but the laden can be eased, and the wearied onely shall bee refreshed.

And (good Father) seeing thou hast promised saluation to the humble, grant that by faith we may comfortably rest vpon thy promise for mercy & forgiuenesse, & also by power of the same faith, liue vnto the praise of thée (our redéemer) for euermore.

Vouchsafe (O Lord) vnto vs all those blessed graces of thy blessed spirit, onely proper to thine elect and chosen, as knowledge, vertue, faith, patience, temperance, godlinesse, brotherly kindnesse, loue: if these things be in vs and abound, we shall neuer fall into the ditch of hell.

Lord turne out sinne and Satan, for wee confesse that wée are out of measure sinfull: sinfull by thought, sinfull by word, sinfull by work, Lord be mercifull vnto vs thus miserable sinners: and (good Lord) let thine holy Spirit make his residence in vs, that in this new righteousnesse we shall labour and learne to doe, in that we may saue all our poore soules euerlastingly alme.

O Lord, blesse with vs thy Church vniuersall, Lord saue it from ouer-

throw,

throw and deliuer it from the present calamity: more especially we beseech thy mercies vpon this nation where of wee are members: this sinfull nation laden with transgression, iniquity, sinne; Lord heale the sores of it, pardon the sinnes of it, giue it the repentance of Niniue, from the King person, to the begger amongst vs that so thy iudgements may be diuerted from vs.

Lord herein (wee pray thee) bless the principall Member ouer vs, CHARLES by thy good prouidence King of great Britaine, France and Ireland, giue him a long and happy life on earth, and an euerlasting in heauen: bless our most noble and gracious Queene: the Prince and Princesse Palatine, and their Princely Issue: bless all the true hearted Nobility, all the reuerend Clergie, the ciuill Magistrats, Gentry, Commonalty, all Schooles of learning, the two Universities, all afflicted persons, bodily or soulely tormented: O Lord, deliuer Israel from all their sinnes and sorrowes.

And

And good LORD, bleſſe all that are deare and neare in nature vnto vs, as father, mother, brother, ſiſter, husband, wife, child; LORD giue vs all thy grace in this life, thy ſaluation for euer in heauen.

And for our ſelues againe, we beſeech thee this night to bleſſe vs, in body, in ſoule; in baſket and ſtore, within doores, without: LORD ſaue vs from theeues, from winds, from fire, from all dangers, and giue vs a ſweet reſt and reinfortable ſleepe: and for our ſoules, ſaue them good LORD from ſinfull luſt and Sathans aſſaults: that ſo we being preſerued from ſin and danger in this life, we may not faile of thy mercifull ſaluation in the end and that for Jeſus Chriſt his ſake. AMEN.

FINIS.